# THEOLOGICAL COMPEND

ELLYSON

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# Theological Compend

BY

EDGAR P. ELLYSON

*President of Texas Holiness University*

**Author of "Holding Out", "Ye Must", "Helps on Daniel" and "With Christ at Prayer"**

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## DEDICATED

*To all lovers of Truth*
*To all Students of the Word*
*To those who love the Bible*
*And wish to know its Teachings.*

## PRAYER

*Dear Lord Jesus*
*In Thy name we send this volume forth*
*Bless it*
*In the increase of Thy kingdom*

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## PREFACE.

For seven years these lessons have been taught to the students of the Christian Worker's Training School and Bible Institute with great blessing to both student and teacher, and with the very manifest favor of the Master whom we serve. We have been asked to put them into permanent form, but until now the way was not open to do so. Since the way has opened we have felt it right to go forward with the work hoping that it may meet with a kind reception. We make no profession of literary ability and no boast of superior knowledge. It is not what man teaches, but what God teaches, that blesses the world and saves the soul. This volume seeks to magnify the Bible as God's revelation to man, and to encourage a study of the Bible. Men are full of Systematic Theology, and read books about the Bible, and about the doctrines of the Bible, but this volume is an effort at the study of the Bible. To read it you must also read the Bible. We send it forth believing it will bring its reward.

All for Jesus,

EDGAR P. ELLYSON.

Marshalltown, Iowa,
July 24th, 1905.

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# I.

## THE DOCTRINE OF GOD.

### 1. His Existence.

The Bible makes no effort to prove the existence of God. This is such a self-evident fact that it needs no proof. But one class of people deny it, Psa. 14:1; 53:1. The first verse of the Bible assumes His existence to be an established truth and at once procedes to chronicle some of His acts, and nowhere do the Scriptures enter into any formal proof of it.

The belief in this doctrine is the first great fundamental principle of all true religion, hence it is of very great importance, Heb. 11:6. To a mind disposed to see the truth, the evidences of His existence are everywhere.

The existence of God is proved by the EXISTENCE of ALL THINGS. That which exists must have had a beginning or else it is self-existent. That which is self-existent, is absolute and independent. But everything about us, and we ourselves, are relative and dependent. That which is dependent must be dependent upon something and that something must be independent;

hence there must be a selfexistent being. Again that which has had a beginning, must be self-creative, created by chance, or created by some other being. That which is, could not have created itself, for to do that it would have had to perform an act, the act of creating, before it had an existence, which would mean that an effect is the cause of itself, which is impossible. That which is, could not have been produced by chance, for that would call for a production or effect without a cause, which is to say that a thing is effected when it is effected by nothing, hence not effected at all. That which is, was created by some other being and that being is God, Gen 1:1; Acts 14:15; 17:24.

The existence of God is proved by the DESIGN discoverable in the constitution, harmony and government of all visible things. The design is too apparent for any but the extremely rash to deny. Design calls for a designer who must have existed before the thing designed.

The existence of God is proved by the existence of LIFE upon the earth. The gulf between the dead and the organic life is broad and deep and can be explained only by an intelligent living being, the life giver.

The WORKS OF CREATION prove the existence of God, Psa. 19:1; Rom. 1:20.

Still further the existence of God is proved by the EVENTS OF PROVIDENCE as recorded both in sacred and profane history. For example the plagues, Ex. 7-12; or Peter's release, Acts 12:5-11.

Also the innate disposition to worship found in all

men and the living faith in a God that indwells every human being proves the existence of God.

Relatively to a belief in God men are divided into several classes. *Theism* is the belief in God as the creator and preserver of all things. *Monotheism* is the belief in one God only. Such is the Unitarian who believes that Christ is a mere man, though the best man that ever lived, and that the Holy Spirit is a mere influence or emanation. *Polytheism* is the belief in many gods, or more than one God. *Pantheism* is the belief that all things are God, that God and the Universe are identical, hence a denial of the personality of God. *Atheism* is the denial of the existence of God, and that if He did exist nothing definite could be known of Him, hence a denial of all positive knowledge of the supernatural. *Deism* is the belief in the being of God, but a denial of the necessity of a divine revelation. *Agnosticism* is the belief that nothing can be known beyond human experience, hence God cannot be known by man. *Dualism* is the belief in two antagonistic, eternal gods, the one good, the other evil.

**2. The Form of God.**

This is a field of much speculation in which we shall find great diversity of opinion. We will give but a few Bible texts and leave the reader to draw his own conclusions.

God is a SPIRIT, John 4:24. A spirit is an incorporeal, invisible reality, Luke 24:39. Man, being

material, sees everything in its relation to material. God is not form as we use the term in relation to material, though He may have form as a Spirit, Phil. 2:6. Being, however, does not necessitate form, Gen. 1:2. But God is not a chaos, a big infinite something that is everywhere, and that is nowhere in particular. Man, with a body, being created in the likeness or image of God does not necessitate God's having a body, though man's physical body may be the shadow of God's spiritual form. The image, however, refers to knowledge, righteousness and true holiness, Eph. 4:24; Col. 3:10. Jesus in becoming flesh, taking upon Him the seed of Abraham, and taking the form of man, had to humble Himself and take on that which He did not previously have. This much we can say with certainty, God is not form as we know and comprehend form.

God is INVISIBLE, Col. 1:15; 1 Tim. 1:17; John 1:18; 1 John 4:12. But this is only relative to man in his present state. For bye-and-bye we shall see Him as He is, 1 John 3:2. Invisibility necessitates the absence of form only in the sense that we know form in its relation to material. If God does not of necessity have form He may take form and does sometimes manifest Himself, Ex. 24:9,10; Isa. 6:1; John 1:14. He manifests Himself in a variety of ways and forms. That which is Spirit may manifest itself in visible form, John 1:32. The "Angel of the Lord" in the Old Testament is probably God manifest in Jesus before His permanent incarnation. Compare the word "wonderful" in Judges 13:18; (marg.) with Isa. 9:6.

Compare John 8:56 with Gen. 18:1-20. See also Gen. 16:7-13; 21:17,18. The "Angel of the Lord" never appears after Christ's birth. See the R. V. of the places where the term now appears in the A. V. (Matt. 1:20; 28:2; Luke 2:9; Acts 8:26; 12:7,23.)

### 3. God is Omnipresent.

God exists everywhere, not by an extension of His different parts or members, but by His essential being, Psa. 139:7-10; Isa. 57:15; Jer. 23:23,24; Acts 17:24-28. But He is not in every place in the same sense, Isa. 66:1; John 14:28; 20:17. God is in heaven in a sense, in a fulness, in which He is not upon earth, though He is everywhere upon earth, He is not in the life of a sinner, as He is in the life of a Christian, John 14:23.

### 4. God is a Person.

Though God is invisible and omnipresent, He is not unreal. He is a definite, absolute, independent person. There is no truth in Pantheism, for God is independent of, and has an existence separate from all His creation.

Jer. 10:10; Acts 14:15; 1 Thes. 1:9, show Him to be a living God who hears, sees, knows, feels, and wills in contrast with dead and dumb idols. God is a person, while an idol is simply a thing. Personality is characterized by intellect, emotion, and will, not by corporeity. Material form is in no sense essential to personality, though personality may, and does manifest

itself through such form. Spirit is just as real as material and it is the spirit which is personality.

Josh. 3:10; Dan. 6:20-27; 1 Tim 4:10; Heb. 10:28-31, show Him to be personally interested in the affairs of men. This is the denial of Deism, for God has not simply created the world, with all necessary governing law, and started it going, and left it to go on by itself, but He is still directing His creation as far as is consistent with the free agency which He has granted. Gen. 1:1, shows Him to be the creator, and Isa. 45:5-7, shows Him to be also the governor. All this shows Him to be personally interested in the work of His creation, and that Pantheism and Deism are false.

**5. The Unity and Trinity of God.**

Deut. 6:4; Mark 12:29; Gal. 3:20; 1 Tim. 2:5, show that the Lord our God is ONE Lord, and Deut. 4:35,39; Isa. 43:10; 44:6; 45:5, show that there is no God besides Him. The Christian system of religion admits of no other religion, hence it is not to be compared with any other system. It is our God or no God. There is no other God, and there are no gods for our God is one God.

But the nature of this divine unity must be studied. One does not necessarily mean a simple unity. It may mean a compound unity. Such unity is expressed in the following, Gen 2:24; John 17:21-23; 1 Cor. 3:6-8; 12:13; Gal. 3:28. In every case there are more than one that make the one or oneness. God in speaking of Himself uses the plural "Us," Gen. 1:26; 3:22; 11:7;

Isa. 6:8. The unity of God, then, is a compound rather than a simple unity. There is one God, and only one, but there are more than one personality in the Godhead.

Zech. 2:10,11; John 1:1, reveal two personalities. In the first the Lord is sent by the Lord, and in the second it is "with God," and "was God."

Matt. 28:19; 2 Cor. 13:14, reveal three personalities, and more than these are nowhere mentioned in the Scriptures. The compound unity of God, then, embraces three personalities. Matt. 3:16,17, shows the Father in heaven, the Son on earth, and the Spirit in the air. John 14:16, shows the Son praying to the Father to send the Comforter which is the Spirit, v. 26. John 14:26, shows the Son promising that the Father will send the Spirit in the name of the Son. John 15:26, shows the Son sending the Spirit from the Father. God, then, is a triunity, three in one.

This divine triunity is incomprehensible to man. God is Spirit and infinite, while man is finite and has largely to do with material and can comprehend but little of Spirit being and of the infinite. But though incomprehensible this triunity is none the less a fact. Comprehension is in no way essential to fact. The words trinity and triunity do not occur in the Bible. Neither do the words Pentateuch, major and minor prophets, but this does not change the fact of Moses and the Prophets. So also with the trinity or triunity of God.

By analogy we have further proof of the trinity.

There is a trinity largely in nature. Man created in the image of God is body, soul and spirit. A tree is bark, wood and pith. There are three great kingdoms, animal, vegetable and mineral.

We must carefully guard the unity in connection with the trinity, and trinity in connection with unity. We should not be unitarian in the sense of but one person nor trinitarian in the sense of three Gods. It is one God, and three distinct, but not independent, persons. Hence God is not one and three in the same sense. There is one God, and there are the Father, the Son and the Holy Spirit, 1 Pet. 1:2. God as the creator and the governor is the Father. God as manifest in flesh, atoning for sin, sitting at the right hand of the Majesty on High making intercession is the Son. God as present in the world in this age in personal activity is the Holy Spirit. When we see the Father, we see God; when we see the Son, we see God; when we see the Holy Spirit, we see God; but when we see all three, we still see only God, just one God. When we see the Father, we see a person; when we see the Son, we see a person; when we see the Holy Spirit, we see a person; and when we see all three of them, we still see a person, only one person, God.

The error in belief concerning the Trinity may be briefly divided as follows: *Ebionitism, Socinianism, Humanitarianism, Unitarianism* deny the Trinity, make Jesus a mere man, who did not exist before His birth of the Virgin Mary, and the Holy Spirit is simply an influence or emanation. *Arianism* denies the Trin-

ity by including the Son and the Spirit in the works of God's creation, thus denying their eternity and making them created beings. *Patripassianism* is the confounding of the passion of the Father and the Son. *Swedenborgianism* is the belief that there are three essences in the one person—Jesus Christ, thus asserting the Supreme Deity of the Son but denying the personality of the Father and the Spirit. *Sabellianism* is the belief that there is but one Person who manifests Himself in three offices or methods, the Son and the Spirit being attributes of God, thus, while the belief preserves the deity of the Son and the Spirit it denies their personality.

**6. God is Eternal.**

Eternal, is without beginning or ending. Eternity extends both into the past and future. God only is eternal. God only can say, "I am," (Ex. 3:14), in the sense of always being. "I am," can be said of man in the sense of the present and the future but not of the past. Man is in spirit immortal but not eternal. That which is immortal may have a beginning but no ending while to be eternal is to have neither beginning nor ending.

The eternity of God is proved by the following texts: Deut. 33:27; Isa. 57:15; Rom. 16:26; 1 Tim. 1:17.

Also Gen. 1:1; John 1:1, show Him to have existed before the beginning of all things. Gen. 21:33; Isa. 40:28; Rom. 1:20, show Him to be the everlasting

God. Psa. 93:2; Hab. 1:12, show Him to be from everlasting, or eternal as to the past, Psa. 90:2; 102: 24-27; Isa. 44:6, show Him not only to be from everlasting but to everlasting, or eternal as to the future. having no end.

To be thus eternal would necessitate His being also self-existent. And God does have life in Himself, John 5:26.

### 7. God is Immutable.

To be immutable is to be incapable of change in character, nature or substance. That God is immutable may be seen from the following: 1 Sam'l. 15: 29; Job 23:13; Psa. 102:27; Isa. 26:4; Mal. 3:6; Heb. 6:17; James 1:17; and from the expression "I am," Ex. 3:14; John 8:58.

But God does sometimes appear to change, Gen. 6: 6,7; Ex. 32:14; 1 Sam'l. 15:11; Jonah 3:10. But it was not God that changed. It was man that changed. God's character remains ever the same, but His dealings with man change as man changes. If God constantly maintains the same attitude toward sin and righteousness, hating sin and loving righteousness. when man changes from sin to righteousness, or from righteousness to sin, God must change His attitude toward him. Hence God's unchangeableness calls for a change of attitude when man changes, and these texts but prove His unchangeableness instead of disproving it. As an example of this principle notice the changed effect of the sun's rays upon the earth from

the summer time to the winter time. Everyone knows that it is not the sun, but the earth, that changes, and that because the sun remains in the same place, when the earth moves, its rays affect the earth differently. The immutability of God must not be so interpreted as to admit of no change in His dealings with His creation. Read carefully Ezek. 18:20-32.

God's immutability may also be seen in the perfect order of nature, the perfect schedule of the heavenly bodies as they move with such rapidity and yet with such exactness as never to collide; and in the laws of animal and vegetable reproduction and the perpetuation of every species of being. If God were not immutable, He would not be qualified to be the Great Ruler of the Universe.

**8. God is Omnipotent.**

To be Omnipotent is to be all powerful, able to do all things. Such power is attributed to God, Gen. 17:1; 18:14; Job 9:12; 42:2; Isa. 43:13; Jer. 32:17; Matt. 19:26; Rev. 1:8; 19:6.

God is all powerful in nature. Creation is His act, done by the exercise of His volition, Gen. 1:1,3.6,9,11, 20,24; Ex. 20:11; Neh. 9:6; Psa. 33:6-9; 107:25; Jer. 10:12; 32:17; Nahum 1:3-5; Col. 1:16. God has power over man, Jas. 4:12-15; over Angels, Heb. 1:13, 14; over Satan, Job 1:12; 2:6.

God is limited only by His own will. He can do everything, but He does not do every thing, Isa. 59:1, 2. As a good man cannot do a bad act, though he may

have power and opportunity to do it, so God, though He is infinite in power, will not and hence cannot exercise His power in doing wrong. His omnipotence is not only natural but also moral, hence it is always governed by Righteousness, Mercy, Love, and Justice.

**9. God is Omniscient.**

Omniscience is all knowing, knowing all things, perfect knowledge, infinite intelligence. The same texts which prove God's omnipotence would also prove His omniscience. Some other proof texts are Job 37:16; Psa. 33:13-15; 147:5; Dan. 2:22; John 21:17; Heb. 4:13; 1 John 3:20.

God is omniscient as to nature, Psa. 147:4; Matt. 10:29,30; Acts 15:18.

God is omniscient as to man, Job. 31:4; 34:21,22; his thoughts, Psa. 94:11; 139:1,2; Ezek. 11:5; his ways, Psa. 139:3; his words, Psa. 139:4; his experiences, Ex. 3:7; and his heart, 1 Kings 8:39; 1 Chron. 28:9; Acts 1:24.

God is perfect and absolute in His knowledge, and His intelligence is independent, being in no way dependent upon His creatures. What we know not at all, He knows. What we know in part, He knows in entirety. He knows all things directly in their essence, while we know a few things only in their properties and in their relation to our senses.

God is omniscient as to the past, present, and future. The whole plan of the ages both for man and thing from all eternity is known to Him. Ex. 3:19;

2 Kings 7:1,2; Psa. 41:9; Isa. 46:9,10; Matt. 20:17-19; John 6:70,71; 13:21,26; Gal. 1:15,16; Eph. 1:9-12; 3:4-9; Col. 1:25-27.

It seems hard to harmonize the *foreknowledge* of God with the *free agency* of man. This has been a battle ground in the Church for centuries and has divided the Church into two great schools. The Calvinist stands for the foreknowledge and the Arminian for the free agency. Both are correct. There is no use in denying either foreknowledge or free agency, for both are clearly taught in Scripture. The Calvinist is greatly mistaken when he makes foreknowledge call for predestination independent of the choice of man, and the Arminian is greatly mistaken when he teaches a free agency independent of God's choice. Let us try to harmonize the two truths. First notice that foreknowledge does not necessitate a desire that a thing should be the way it is going to be on the part of the one who foreknows that it will be that way. Hence God may know that a certain person will be lost and yet not will that he should be lost, Ezek. 33:11. God does decree that sin shall be punished and the person that sins will have to suffer the punishment, and God knows from the beginning everyone that will suffer, but He does not will that any should sin and have to suffer. Foreknowledge does not call for foreordination to hell.

Men have sinned and do sin but it is God's desire that all should be saved, 2 Pet. 3:9, and He has made it possible for all to be saved. No man can be saved

by his own choice alone. Only those whom God chooses unto salvation can be saved. God having made man a free agent, respects his choice, and while God desires the salvation of all, He will not save sin, so the person who chooses to remain in sin will not be saved because God will not choose him unto salvation; but the person who chooses to forsake sin and accept Jesus as a Savior will be saved because God chooses such unto salvation. God chooses whosoever will, or God chooses the person who will choose Him. Foreknowledge, then, does not necessitate foreordination to heaven. The foreknowledge of God in no way conflicts with the free agency of man or the unchangeable decrees of God.

God's omniscience means not only that He is all knowing, but that He knows best, that He is perfect in wisdom and judgment, that He always chooses the very best methods for the accomplishment of His purposes. God's wisdom is seen in all of His creation, but nowhere else is it seen so clearly as in the plan of salvation, 1 Cor. 1:24; Eph. 1:7-9; 3:9-11.

### 10. The Moral Attributes of God.

An ATTRIBUTE is that which is attributed, ascribed or imputed to any peron or thing as an essential characteristic of him or it, a characteristic quality of any person or thing. The attributes of God are the several qualities and characteristics of the perfect Divine nature. They are called attributes because God in the Word attributes them to Himself.

These attributes of God are commonly divided into two classes, called the NATURAL and the MORAL. The natural are those which we have just been studying, attributes which are independent of His will, hence they are separate from the thought of moral action. The moral are those which involve an exercise of the will, and which give worthiness to His character, and render Him infinitely lovely. These attributes we will now take up and study carefully.

1. *The Goodness or Benevolence of God.*

Benevolence is the disposition to be kind, and to communicate the highest happiness. The fact of God's goodness or benevolence is shown by the following: 2 Chron. 5:13; Psa. 25:8; 52:1; 100:5; 107:8; 119:68; Nah. 1:7; Matt. 7:11; 19:17; Luke 1:53; Rom. 11:22.

2. *The Holiness of God.*

Holiness means, freedom from sin or sinful affections, freedom from all defilement, purity. See Lev. 11:43,44; 1 Thes 4:7.

The fact of God's holiness may be seen in the following texts. As we read them let us remember the question of the Prophet, "Can two walk together except they be agreed?" and see our unfitness by nature for fellowship with Him. Lev. 19:2; Josh. 24:19; Psa. 99:5,9; Isa. 5:16; Hos. 11:9; 1 Pet. 1:15, 16; Rev. 4:8.

In the Bible God is called the "Holy One" a great many times. Holiness is the essential moral nature of God. Holy is His name, Isa. 57:15. The truth of

God's holiness is a fundamental truth of both the Old and New Testament, a corner stone of the Christian religion. It needs constant emphasis. Much of the Mosaic system and many of the incidents of Israels' life, especially the judgments, are to impress men with God's holiness. God's holiness is unquestionable, Job. 36:23; Psa. 36:6; Jer. 2:5.

God's holiness is infinite both in His nature and in His relation to all His creation. Ex. 15:11; 1 Sam'l. 2:2; 6:20; Psa. 145:17.

The holiness of God is manifested in His hatred of sin, Psa. 5:5; Prov. 15:9,26; Hab. 1:13; in His love of righteousness and holiness, Lev. 11:44; 19:2; 20:26; 21:8; Prov. 15:9; in that sin separates from Him, Isa. 59:1,2. Herein lieth the absolute necessity of an atonement before a sinner can approach God. Some suppose that the necessity for atonement lies in man only, but this falls far short of the truth. The first cause is God's holiness, therefore sin must be covered before there can be any fellowship between God and the sinner. There can be no approach to God but by the blood.

The holiness of God is still further manifested by His punishment of the sinner, Ex 34:6,7; Psa. 5:4-6. God punishes the sinner because of his sin, though He loves the sinner. He punishes the sinner, not simply for the sinner's good or because the sinner deserves it, but because He is holy, and a holy God could not do otherwise. We must not fail to see God's holiness in His treatment of sinners. God is infinitely holy, and

hence infinitely hates sin and can give it no quarters, though He may forgive the penitent sinner.

Again God's holiness is manifest in His provision, by an infinite sacrifice, for the salvation unto holiness of those who have sinned, John 3:16; 1 Pet. 3:18. Christ's death manifests the holiness of God as well as the love of God.

The effect of seeing God's holiness, Isa. 6:1-7; Job. 42:5,6.

3. *The Righteousness or Justice of God.*

The two words are the same in the original. To be righteous, or just, means to act according to what is right and fair, giving, or willing to give, to all their due, to have that character which always leads one to do that which is right. The righteousness or justice of God, is that attribute of His character which always leads Him to do right. Holiness seems to refer more to the inward life while righteousness has more reference to the outward action, especially in dealing with others, Ezek. 18:5; Zep. 3:5.

The fact of God's righteousness and justice may be seen from the following texts: Ezra 9:15; Neh. 9:33; Psa. 112:4; 116:5; 119:137;129:4; 145:17; Jer. 12:1; John 17:25; Rev. 15:3. This is both punitive and remunerative justice. It is a great mistake to think of God's justice only in a punitive sense, for this is no more prominent in the Bible than His remunerative justice.

The punitive justice or righteousness of God is

manifested in the punishment of sinners, 2 Chron. 12:5,6; Dan. 9:12-14; 2 Thes. 1:6; Rev. 16:5,6.

The remunerative righteousness or justice of God is manifested in rewarding the righteous, 2 Tim. 4:8; Heb. 6:10.

The righteousness and justice of God is still further manifested in His graciousness, Psa. 98:1-3; 103:6; 129:1-4; in that He has no pleasure in the death of the wicked, Ezek. 33:11; in His vindication of His people, Rev. 16:4-6; 19:1,2; in the fulfillment of promises, Josh. 23:14; Neh. 9:7,8; in His forgiveness of confessed sin, 1 John 1:9; Rom. 3:25,26.

God always judges justly, Gen. 18:21-26; 2 Sam'l. 22:25-27; Acts 17:31; without respect of person, Deut. 10:17; 2 Chron. 19:7; Rom. 2:11; Eph. 6:9; 1 Pet. 1:17; not excepting the Angels, Jude 6.

The justice or righteousness of God is another very important doctrine of the Bible. It is the tendency to emphasize the love of God at the expense of this apparently sterner attribute, but to lose sight of His justice is fatal. It must be kept prominent in its punitive phase to make men feel the awfulness of sin, to bring the sinner to repentance and keep the Christian from trifling with sin. It must be kept prominent in its remunerative phase to encourage the Christian and give him boldness to persevere.

The righteousness and justice of God is revealed, Isa. 56:1; Micah 7:9; Rom. 1:17; and is everlasting, Psa. 111:3; 119:142; Isa. 51:8; and extends to all His works, Dan. 9:14.

4. *The Mercy of God.*

Mercy is kindness and compassion. It is that attribute of God which leads Him to pity the miserable and to forgive those who have sinned, or done him wrong, and to remit the punishment that the sinner justly deserves.

The fact of God's mercy needs no proof as it is so manifest to all in Christ Jesus, in the abundant provisions of His grace. It is also seen in the following texts, Ex. 34:6; Deut. 4:31; Psa. 62:12; 86:5,13,15; 100:5; 103:8; 107:1; Dan. 9:9.

Mercy is sometimes defined as overlooking injuries, treating an offender with greater forbearance or clemency than deserved, and the infliction of lighter punishment than the offense strictly calls for. God's mercy, however, is not mere leniency or clemency, but is a mercy thoroughly consistent with His justice, since its ground of action is to be found in the suffering of Jesus.

God's mercy endureth forever, 1 Chron. 16:34; 2 Chron. 5:13; 7:3,6; Psa. 100:5; 103:11,17; 106:1; Jer. 33:11; Luke 1:50.

The mercy of God is manifested to whom He will, Ex. 33:19; Rom. 9:15. God is absolutely sovereign in the exercise of His mercy and no one can dictate to Him as to whom He shall have mercy toward. He has willed to have mercy upon all who will allow Him to show mercy toward them, 2 Pet. 3:9. His mercy is manifested toward all those who call upon Him, x. 22:27; Psa. 86:5; Rom. 10:12,13; to those who

forsake their sins, Num. 14:18; Prov. 28:13; Isa. 55:7; Jer. 3:12; 1 John 1:9; to those who trust Him, Psa. 32:10; to those who obey and love Him, Ex. 20:6; Deut. 7:9; 1 King 8:23; 2 Chron. 6:14; Psa. 103:11, 17; Dan. 9:4; and toward His afflicted people, Isa. 49:13.

God's mercy is manifested in pardoning confessed sin, Num. 14:18-20; Psa. 51:1; Isa. 55:7; Jer. 3:12; Jonah 4:2; in long forbearance. Neh. 9:16-19,26,27, 30,31; in deliverance, Gen. 19:16; Ex. 15:13; Neh. 9: 28; Phil. 2:27; in His being a defense and refuge, Psa. 59:16, and in maintaining the security of the cause of His children, Psa. 21:7.

God delighteth in mercy, Micah, 7:18, and it extends over all His works, Psa. 145:9.

Some effects and privileges in God's mercy, Lam. 3:22; Eph. 2:4,5; Tit. 3:5; Heb. 4:16; 1 Pet. 1:3.

4. *The Love of God.*

Love is indefinable. Many definitions have been given but none are complete. It is undefinable because it is divine and hence is larger than human language. Love is more than affection. Affection is a human, animal emotion, and love is of God, 1 John 4:7. We can tell something about love, and what it will do, but no one can tell just what it is. We may venture this, that love is a divine emotion, an essential part of the personality of God and of a Christian, 1 John 4:8,16. Love is the very essence of God's moral nature. He is the very source of love. He not only loves but He is love and imparts love, Rom. 5:5.

Satan has no love, hence cannot love. In a sense a sinner does not love, 1 John 4:7,8, though he does have affection which may be very strong. From 1 John 3:16,17, and Matt. 5:44,45, we may see that love is a desire for and a delight in the welfare of those loved.

The texts already given show the fact of the love of God. We now shall look at the object of this love.

God loves Jesus Christ, Matt. 3:17; 17:5; John 17:24. If God's love is eternal, which it is, Jer. 31:3, it must have had an eternal object of love, hence the necessity of more than one personality in the Godhead. The eternal object of God's love is Jesus Christ.

God loves all those who love Jesus, John 14:21,23; 16:27; 17:23, 26. While God loves all men, He has a peculiar love for those in Christ Jesus. He loves them with the same love with which He loves Jesus, and He loved them before they loved Him, 1 John 4:19.

God loves the whole human race, the world, John 3:16; 1 Tim. 2:4; 2 Pet. 3:9. Not that all the world will be saved, for they will not, Matt. 24:40,41, but we have here the expression of His desire and love to all, Ezek. 33:11; 2 Pet. 3:9.

God loves sinners, Rom. 5:6-8; Eph. 2:4,5. This is not the same love as He has for the regenerate, for the sinner has that about him and does that which God hates, while the regenerate has that about him and does that in which God delights. God hates sin and loves righteousness and holiness. God loves the sinner but hates his sin. God has a peculiar and deep interest in the lost ones.

The love of God is manifested in the sacrifice of His Son, John 3:16; Rom. 5:8; 1 John 3:16; 4:9,10; in the protection of His children, Deut. 33:12; Psa. 125:1-3; Isa. 54:17; in chastising His children for their profit, Heb. 12:6,11; Rev. 3:19; in sympathizing with His own in affliction, Isa. 63:9; Zech. 2:8; in His unforgetfulness, Isa. 49:15,16 (He may sometimes seem to forget but He never does); in His forgiving sin, Isa. 38:17; 55:7; in rejoicing over the saved, Zeph. 3:17; in our high calling, 1 John 3:1.

God has only begun to do for us. The future will have ever enlarging manifestations of His love, Eph. 2:7; 1 John 3:2.

5. *The Faithfulness of God.*

That God is faithful means that He is a being upon whom we can absolutely rely. The fact of God's faithfulness is seen from the following: Deut. 7:9; Isa. 49:7; 1 Cor. 1:9; 10:13; 1 Thes. 5:24; 1 John 1:9.

The extent of God's faithfulness, Psa. 33:4; R. V. Psa. 36:5; 89:33; 119:90; Lam. 3:23.

The faithfulness of God is manifested in keeping His promises, Josh. 21:45; 1 King 8:23,24,56; Psa. 119:89,90; Heb. 10:23; toward the unfaithful, Jer. 51:5; Lam. 3:22,23; 2 Tim. 2:13; in forgiveness, 1 John 1:9; in completing the work, Phil. 1:6; 1 Thes. 5:23,24; in regard to temptation, 1 Cor. 10:13; in chastisement, Psa. 119:75; in defense and deliverance of His children when tried or in conflict, Psa. 89:20-26; 1 Pet. 4:19; in answering prayer, Psa. 143:1.

6. *The Fatherhood of God, or God the Father.*

God consists of Father, Son and Holy Spirit. We now have reference to the Father, Eph. 4:6; Jas. 1:17; 1 Pet. 1:2; 2 John 3.

He is the Father of Jesus, Matt. 10:32,33; 11:27; 12:50; 26:39; Luke 2:49; 9:35; 2 Cor. 1:3; Eph. 1:3; of believers, Matt. 6:9; 13:43; 23:9; Luke 11:2; Rom, 8:15; 1 Cor. 8:6; Gal. 4:6; Eph. 1:2; 1 John 3:1,2; but in a real sense not the Father of sinners, John 8:44.

The Father's part in man's redemption. He gave Jesus, John 3:16; Gal. 4:4,5; raised Him from the dead, 1 Thes. 1:10; gave the Holy Spirit, John 14:26; and chose us unto salvation, Eph. 1:3-5. Without the Father's part salvation would be impossible.

## II.

## THE DOCTRINE OF JESUS CHRIST.

### 1. Who is Jesus?

Matt. 3:17; 16:16; Luke 22:70; John 11:27; Acts 9:20; 1 John 5:5, show Him to be the "Son of God." This title is given to Jesus forty times in the Bible, besides the many times when He is called "His Son" and "My Son." Believers are sometimes called sons of God, John 1:12; Rom. 8:14; 1 John 3:2, but they are not sons in the same sense that Jesus is a Son. Believers are made sons through Jesus, by a new birth, whereby they are made partakers of the divine nature, 2 Pet. 1:4, but Jesus is Himself divine. That the Jews believed this name to be divine when applied to Jesus, and that it meant more than when applied to men, is evident from John 5:18. Moreover, in John 1:18; 3:16,18; 1 John 4:9, He is called the "Only Begotten Son." It is evident, then, that to say Jesus is the Son of God only in the same sense that all men, or even all believers are the sons of God is false. Jesus is the "ONLY BEGOTTEN SON OF GOD."

**2. His Deity.**

This, in the Bible, is a clearly established fact, but it is a doctrine that the devil hates and has, through his agents, constantly opposed and tried to deny. The evidence of Christ's deity may be summed up in the following.

1. *His Pre-Existence.*

First, we will take some direct testimony. Christ Himself makes a number of references to His pre-existence, that He had a being, an existence, before His incarnation or birth of the Virgin Mary, as in John 3:13; 6:32,33,38,50,51,58,62; 8:58; 16:28; 17:5. The testimony of John the Baptist, John 3:31; of Paul Col. 1:17, of John the Apostle, John 1:1-3,14; 1 John 1:1.

In Gen. 18:1-33; 32:24-30; Joshua 5:13-6:2, and elsewhere, we have recorded the appearance of a divine person, for none but a divine one could bear such names and accept such homage from men except he be an impostor. It cannot be the Father, for no man hath seen the Father. It cannot be the Holy Ghost, for He is an invisible Spirit. It must be Jesus. Whenever the word Lord is spelled in small capitals, thus LORD, the word in the original is Jehovah and is so translated in the Revision. It probably refers to Jesus very frequently, if not always.

Jesus existed before John the Baptist, John 1:15; before Abraham, John 8:58; before the creation, John 1:1; 17:5,24; Col. 1:17; Heb. 1:2.

Jesus Christ existed from all eternity and was one

with God in the beginning. Arianism, which taught that He was a created being, the first and highest creation, is a heresy. He is one with and equal to the Father, in substance, in essence. John 5:17,18,23; 10:30,38; 14:7-10; 16:15; Phil. 2:6.

Jesus Christ is proved divine by the fact of His pre-existence, hence Socinianism and Unitarianism which teach that He is a mere man, though the greatest and most perfect of men, is a heresy.

2. *Divine Names.*

Jesus is called the SON OF GOD forty times, as in Matt. 3:17; 16:16, and five times the ONLY BEGOTTEN SON, as in John 1:18, and many times called "His Son" and "My Son," as in Luke 9:35; and in Luke 1:32, "Son of the Highest."

In Rev 1:8,17; 22:13, He is called the "Alpha and the Omega," the "First and the Last," the "Beginning and the Ending."

In Luke 2:11; Acts 4:33; 9:17, and several other places, He is called "The Lord;" in Acts 10:36, "The Lord of All;" in 1 Cor. 2:8, "The Lord of Glory."

In John 20:28; Heb. 1:8, He is called "God;" in Matt. 1:23, "God with us;" in Rom. 9:5, "God blessed forever;" in Tit. 2:13, R. V., "Our Great God."

In Acts 3:14, He is called the "Holy One," and in Acts 7:52, the "Just One."

Thus we have found seventeen names applied to Jesus which could not be applied as they are applied to Him to any but a divine being. And these names are used hundreds of times in the Bible referring to

Jesus. From the argument of divine names the deity of Jesus is proved.

3. *The Way in which the Name of Jesus is coupled with that of the Father.*

Matt. 28:19; John 14:1,20,23; 17:3; Rom. 1:7; 2 Cor. 13:14; 1 Thes. 3:11; Tit. 2:13; Jas 1:1; 2 Pet. 1:1,2; Rev. 5:13; 7:10. In all of these passages the name of Jesus is coupled with that of the Father in a way that would be impossible to couple the name of a finite being with that of deity without forever confounding and destroying the infinite distinction between mortal man and the eternal God. Thus another line of argument with proof texts will prove clearly the deity of Jesus Christ.

In connection with the proofs from the Divine Names we also offer the following anonymous quotation, "We are bold to say that there is no lofty name by which the Father is ever described, which is not given, in some place or other to the Son; so that if you have any process of argument by which to disprove the Divinity of Christ, you may apply the same process to disprove the Divinity of the Father, and thus demonstrate there is no God at all."

4. *Divine Attributes.*

In Matt. 18:20; 28:20; John 3:13; 14:20; 2 Cor. 13:5; Eph. 1:23, we have Jesus present in every place where believers are gathered together in His Name, present in or with believers wherever they may be, filling all in all, and in heaven at the same time as on earth. This suggests His OMNIPRESENCE. This

inherent divine omnipresence was, however, voluntarily veiled or abnegated in its exercise during His earthly career. See Mark 11:12-14; Phil. 2:7.

His ETERNAL EXISTENCE may be seen by referring to the section on His Pre-Existence.

Jesus Christ is IMMUTABLE, Heb. 1:10-12; 13:8. He is not only eternal but eternally the same.

His OMNIPOTENCE. In Luke 4:39, and elsewhere, He is shown to be all powerful over disease; in Luke 7:14,15; 8:54,55; John 5:25, all powerful over death; in John 10:15, all powerful over His own life and death; in Matt. 8:26,27, all powerful in nature; in Matt. 8:16; Luke 4:35, 36, 41, all powerful over demons; in Matt. 28:18; Eph. 1:20-23; Col. 2:10, possessed of authority, head over all, including angels; and in Heb. 1:3, He is shown to uphold all things by His power. Jesus was and is omnipotent.

His OMNISCIENCE. In John 16:30; 21:17; Col. 2:3; Jesus is spoken of as knowing all things. But more in detail, He knew men's secret thoughts, Matt. 9:4; Mark 2:8; Luke 5:22; John 2:24,25; He knew the secret history of men's lives, John 4:15-19; He knew what men were doing when they were distant from Him, John 1:48; He knew men's future, knowing that Judas would betray Him, John 6:64; He knew the minute details of life and nature, even the fishes of the sea, Luke 5:4,5; 22:10-12.

We have now shown that the same divine attributes, belonging to the class of natural attributes, are attributed to Jesus Christ as to God, and will show

later that the moral attributes are His also. Thus from the standpoint of divine attributes the deity of Jesus Christ is again established.

5. *Divine Works.*

In Luke 5:8; 7:20-23; John 5:36; Acts 2:22, the character of the works of Jesus is referred to as proving His deity. Noticing these works we find that Jesus was one with the Father in creation, that He is the creator of all things, John 1:1-3,10; Col. 1:16; Heb. 1:2,10; and that He is the preserver of all things, Heb. 1:3; that He has raised, and will raise, the dead and change the body, John 6:39,44; Phil. 3:21; that He forgives sins, Mark 2:5,7; Luke 5:20,21; 7:48; and bestows eternal life, John 10:28; 17:2; and shall judge the quick and the dead, Matt. 25:31,32; Acts 17:31; 2 Cor. 5:10; 2 Tim. 4:1.

None but deity can do that which it is recorded Jesus did and will do, hence His deity is established by another line of investigation.

6. *Divine Honor to be given Him.*

Jesus is to be honored equal to the Father, John 5:22,23.

He is to be worshiped by angels and men, Phil, 2: 10,11; Heb. 1:6; Rev. 5:11-14.

Jesus while He was upon earth accepted without hesitation the worship of men, Matt. 14:33; 28:9; Luke 24:52; and many other texts. Worship is to be given to God only, Matt. 4:10. Neither good men, Acts 10:25,26, nor angels, Rev. 22:8,9, will accept such honor, though a devil may crave it, Matt. 4:9.

Jesus, then, is not simply a good man, nor an angel, but is either divine or else He is the worst impostor that ever lived. There is no Bible ground for Unitarianism.

Prayer is also made to Christ, Acts 7:59; 1 Cor. 1:2; 2 Cor. 12:8,9.

He is also an object of faith, John 14:1; 1 Pet. 2:6.

Again, from the argument of divine honor, Jesus Christ's deity has been established. Since all Christians worship Jesus He must either be divine and worthy of receiving such honor, or He has so far failed in His mission as a religious teacher as to lead all His followers into the idolatry of worshiping Him, or to creature worship; and the ambassador of God to sinful men has proved traitor, and so perverted His office as to secure allegiance to Himself, and to establish Himself as the successful rival of God in securing the homage of mankind. Such a conclusion would destroy His moral integrity as well as that of the Bible.

7. *Direct Testimony.*

The testimony of the Father, Luke 9:35; of angels, Luke 2:11; of the Holy Spirit to and through Simeon, Luke 2:25-30; of John the Baptist, John 1:29,34; of Peter, Matt. 16:16; of Andrew, John 1:41; of Nathanael, John 1:49; of Martha, John 11:27; of the Soldiers, Matt. 27:54; of Thomas, John 20:28; of Paul, Acts 9:20.

The testimony of devils, Mark 1:24; 5:7.

Christ's own testimony, Matt. 26:63,64; Mark

14:61,62; Luke 22:70; John 4:25,26; 5:25; 6:38; 9:35-37; 10:30; 16:28. A good man will not lie. Jesus professed to be divine. He must then either be the Son of God or else an awful impostor, or be beside Himself. He who denies the deity of Christ has a greater problem to explain than he who accepts His deity. The deity of Christ is established through direct testimony.

8. *Divine Teaching or Doctrine.*

Matt. 7:28,29; John 7:46; 14:10; 17:8,14. No human being would or could have given forth the teaching Christ gave forth. We cannot carry this line of argument into detail, as it would call up all of His teaching, and our space would not allow it, but it is another line of positive evidence of Christ's deity.

9. *Further Evidence.*

Further evidence may be seen in His birth, Matt. 1:18-21; in His crucifixion, Matt. 27:45,51,52; in His resurrection, Matt. 28:1-6; and in His ascension, Acts 1:9.

We have now seen the deity of Jesus Christ through nine different lines of proof. And this is by no means all the proof there is to be given. The deity of Christ is so apparent that it may be seen in His every word and act. If men will not believe what has been given, certainly they would not believe though one rose from the dead.

### 3. His Humanity.

It is just as clearly the teaching of the Bible that

Jesus Christ is human as that He is divine. It is not our purpose under this heading to try to harmonize the facts but simply to find them out. Facts do not need harmonizing. They already harmonize if they are facts. Whatever of disharmony there may appear to us to be, is the fault of our limited vision and we may believe the fact and await the enlargement of our vision to complete the harmony. Whatever the Bible teaches is fact. Some of the evidence of Christ's humanity is as follows.

1. *He is called by Human Names.*

He is called a man, 1 Tim. 2:5, and this was after the resurrection and ascension. Seventy-seven times He is called the Son of man, as in Matt. 25:31. Stephen, seeing Him in heaven, calls Him the Son of man, Acts 7:55,56.

2. *He had a Human Body.*

"The Word," or the eternal Logos, was made flesh, John 1:14. Notice the verb "was made." The "Word" did not simply dwell in flesh but "was made flesh." As children are partakers of flesh and blood, so Jesus partook also of flesh and blood, Heb. 2:14. Notice again the verb "took part," or partook of, not simply dwelt in. The body of Jesus was human. The confession of this truth is one of the proofs of orthodoxy, and its denial a mark of the spirit of Anti-christ, 1 John 4:2,3. He still had a human body after His resurrection, Luke 24:39; John 20:27.

3. *He was born of a Human Parent, had Human Ancestry, and Human Nature.*

Mary was as truly the Mother of Jesus as God was His Father, Luke 2:7. He was "made of a woman," Gal. 4:4; of the seed of Abraham, Heb. 2:16; of the tribe of Judah, Heb. 7:14; of the seed of David, Acts 2:30; 13:23; Rom. 1:3.

4. *He was subject to Human Limitations.*

Jesus Christ, being God, is not a limited being except as He limits Himself by His own will. In becoming human He subjected Himself to human limitations. This is seen in that He was subject to the human conditions of mental, physical and moral growth, Luke 2:52; and was limited in knowledge, Mark 11:13; 13:32; in that He wept, Luke 19:41; John 11:35; hungered, Matt. 4:2; 21:18; thirsted, John 4:7; 19:28; became weary, John 4:6; slept, Matt. 8:24; suffered physical agony, Luke 22:44; John 11:33; 12:27; and died, John 19:30; 1 Cor. 15:3. He was also limited in power and needed to pray for help as men do, Matt. 14:23; Mark 1:35; Luke 22: 41-45; John 6:15; Twenty-five times it is mentioned that He prayed. He was tempted, Matt. 4:1; Heb. 2:18, but without sin, Heb. 4:15. He was human in all things, Heb. 2:17.

5. *Not Carnal.*

Since the fall, sin is so interwoven in the very fiber of human nature that we can scarcely think of a humanity that is not sinful or carnal. But a carnal nature is not an essential part of human nature. It does not belong to human nature as God created it,

but came because of sin. Jesus was human, but not carnal, for He was without sin, Heb. 4:15.

4. The Divine-Human.

Having studied the Deity and Humanity of Jesus Christ separately, we now look at them together. Jesus Christ is very God and perfect man. He is just as much divine as God, and just as human as man. But Jesus is not two separate persons, God and man, but is one person combining two natures. He is the God-man, and not God and man. In His birth by the Holy Spirit, the Divine One, and the Virgin Mary, the human one, we have the perfect blending of the two natures, and what God has joined together man must not try to put asunder. There is not an act nor characteristic of the Christ where we dare separate and say this is divine and this is human. He was not born, He did not live, and He did not die as simply human, or as simply divine, but was born, lived and died as the God-man. He was one as to person but two as to nature with the two natures distinct in that both are complete and perfect in themselves yet so united in the one person as to be a part of every part and every act of that person. But two points in proof will be touched. We have seen that He had a human body, flesh and blood, as well as a human nature. We shall look further at the body and blood.

1. *His Body was Divine-Human.*

That which was born of the Virgin Mary was holy, Luke 1:35. "The Word was God," John 1:1. "And

the Word was made flesh and dwelt among us," John 1:14. Both of these texts refer to Jesus, and He was God made flesh. Not God in flesh, nor God with flesh, but God made flesh, God-flesh, or divine flesh. This is a divine mystery but none the less a fact because of being a mystery. Divinity as well as humanity was a part of that body which knew no corruption.

2. *His Blood was Divine-Human.*

This we do not question, because, while we have seen that it was human, the Bible also definitely states that it was God's blood, hence must have been divine as well as human, Acts 20:28. Notice that it is "His (God's) own blood." Notice, also, in Heb. 9:14 that it is not the blood of a mere man, and that the name Jesus is not used, but Christ, the Anointed One, the Messiah, the heavenly High Priest (v. 11), the Divine One, the Divine-human. His blood was more than human blood, or else it was no more than the blood of the martyrs.

God could not and does not sleep, but the God-man did; God could not die, but the God-man could and did. On the cross God did not die, neither was it a mere man that died, but it was the God-man that died. The divine did suffer and die but it was the divine in human, the divine-human and not the divine apart from the human. It is just as correct to speak of the divine flesh and blood of Jesus as of His divine soul and spirit, and to speak of His human soul and spirit as of His human flesh and blood. Jesus Christ is the God-man, the Divine-human, and as such satis-

fies God, reaches man, and redemption is made possible.

### 5. The Divine-Human Sonship.

1. *In the Old Testament Times.*

The terms "father" and "son" imply the same thing, for there can be no father without a son, and no son without a father. A son can have but one real father, but a father can have more than one son. The term "father," as applied to God, is familiar to the Old Dispensation as well as to the New, 1 Chron. 29:10; Isa. 63:16; etc. This then implies a son or sons of God. This term "son" also is familiar to the Old Dispensation. We may briefly notice how this relationship is used in the Old Dispensation. (1) It is used in reference to spirits, Heb. 12:9. (2) Creation is personified and God referred to as Father on the ground of His being the Creator, Jas. 1:17. (3) As the Creator He is the Father of all men, Psa. 68:5; Isa. 64:8. (4) Israel is especially called God's children, Ex. 4:22; Deut. 14:1; etc. (5) Solomon received a special promise, 2 Sam'l. 17:14; I Chron. 28:6. But nowhere is there a reference prior to the time of Christ's coming in the flesh where any such relationship as that of Father and Son is suggested as existing in the God-head, though the plurality in the God-head is clearly revealed.

2. *In the New Testament Times.*

In the New Testament we find a different situation. Man, including Israel, by sin has lost his sonship to

God and the devil is now his father, John 8:44; and sonship to God is only possible by a new birth and adoption, Rom. 8:14,15; 2 Cor. 6:18; Gal. 4:5-7; though the Jews still vainly claimed sonship, John 8:41; which sonship Jesus denied v. 42. But here we find Jesus Christ laying claim to a Sonship superior to all Jewish profession, for, while the Jews claimed to have God as their father, yet when He makes His claim to be the Son of God they accuse Him of blasphemy and seek to kill Him, John 5:18; 10:30-33. Jesus now reveals a relation of Father and Son as existing in the God-head.

3. *Not Eternal Sonship.*

The question as to whether Jesus Christ is the eternal Son of God or just the Son of God from the time of His birth by the Virgin Mary has been much discussed, and theologians are still, and probably for a long time will be, divided upon the subject. Some of the difficulty, however, comes from trying to separate the two natures in Christ and decide whether His sonship is human or divine, instead of seeing it to be neither separately but both unitedly—a divine-human sonship. Much of the argument for the eternal sonship misses the point entirely, being but a plea for the divine sonship. There is much Bible proof of His sonship being divine as well as human, but, so far as we can see, not one bit of proof for the eternal sonship. To us the strong inference is to the contrary. (1) As already shown there is no Bible hint as to such a relationship in the Godhead prior

to the incarnation. (2) Eternal and son are contradictory terms. Eternal implies that He always existed. Son implies that there was a time when He did not exist and that there was a person (the Father) who existed before Him and had to do with His creation. (3) Eternal sonship is not essential to His deity or to His divine-human sonship. Being divine He is eternal but not necessarily eternally a son. A new relationship is entered into in the Godhead for man's redemption. Jesus Christ became the Son of God that man who had lost his sonship to God might be restored. (4) As a son Jesus was the only begotten Son. In His essential personality He could not have been begotten of God. If begotten there was a time when He was not and God was, and God created or brought Him into being. This denies His eternity and makes Him a created being. It is simply in His sonship that He is begotten and His sonship is not an eternal sonship, though as a person and a divine person, He is eternal. (5) By a careful study of the two terms "Son of God" and "Son of Man" each will be seen to apply as readily to His divine as to His human nature and is so used.

4. *The Ground of Christ's Sonship.*

To deny the eternal sonship is not the denial of the deity, and does not make the sonship rest purely upon the humanity. The sonship of Jesus Christ rests upon the incarnation. By that He becomes the Son of God and the Son of man. It is the union of two natures, the divine and the human, and just as much human as

divine, and divine as human. We dare not rest His sonship on one more than on the other. As divine, Jesus Christ was one in the Godhead, one in the beginning with the Father; as the divine-human He lost none of His deity, none of His position in the Godhead, and, as to His personal existence, became none the less eternal, but by this union He did become the Son of God, the Son of man. He is the eternal Son only in the sense that He was eternally slain, Rev. 13:8, by anticipation in the plan of God.

### 6. His Moral Attributes.

In the proof of Christ's deity His natural attributes were studied and found to be the same as those belonging to God. Our present study is His moral attributes, and each of these will be seen to belong to God also, thus adding further proof of Christ's deity.

1. *The Love of Christ.*

His LOVE TO GOD the Father, John 14:31, is manifested in obedience to His commands, John 6:38; 8:55; 15:10; in unswerving submission to His will, and a delight in that will regardless of the cost, Psa. 40:8; Matt. 26:39,42; Luke 2:49; John 4:34; 5:30; 8:29; in seeking to glorify Him alone, John 7:18; 17:1,4; in seeking honor from Him only, John 5:34,41,44; and in finishing the work given Him of the Father, John 17:4; 19:30. Christ's death upon the cross was an expression of His love to the Father as well as of His love to man.

His LOVE FOR MEN. He loves the Church, Eph.

5:25; compared with Acts 20:28. There is a difference between the Church and the world. The Church is not made up of a mixed people, but of saved people, Acts 2:47. While a man to be a Christian must love everybody, yet he does not love other women as he loves his wife, but has a particular and peculiar love for his wife, so Jesus, while He loves all with an infinite love, yet He has a particular love for the Church. He loves the individual believer, or each member of the Church, as well as the Church as a whole, Gal. 2:20; Eph. 5:2. He especially loves those who do His will, John 14:21; 15:10. He loves sinners, even His enemies, Matt. 9:13; Luke 19:10; John 3:16; Rom. 5:6,8. This does not imply that He takes any pleasure in sin. His love pities the sinner and takes pleasure in the saint. He loves little children, Mark 10:13-16.

This love of Christ to men is manifested by sympathy, John 11:33-36; 14:18; forgiveness, Luke 7:48; Rev. 1:5; in praying for his friends and enemies, Luke 22:32; 23:24; John 17:9,15,20; in sacrifice, John 15:13; 2 Cor. 8:9; Gal. 2:20; Eph. 5:2; 1 John 3:16; in seeking the lost, Luke 15:4; in rejoicing over the found, Luke 15:6,7; in His tender care, John 10:4; in bearing our infirmities and sicknesses. Matt. 8:17; 14:14; in chastening, Rev. 3:19; in ministering to physical necessities, Matt. 15:32.

The character of Christ's love is self-sacrificing, John 15:13; Gal. 2:20; Eph. 5:2; unending, John 13:1; unforgetting, John 19:26,27; unconquerable,

Rom. 8:35-39. Its extent, John 15:9. It passes knowledge, Eph. 3:19.

2. *The Holiness of Christ.*

The fact of Christ's holiness, Mark 1:24; Luke 4:34; Acts 3:14; 4:27; Heb. 7:26; 1 John 2:20. He was without spot or blemish, Heb. 9:14; 1 Pet. 1:19, and without sin, 2 Cor. 5:21; Heb. 4:15; 1 John 3:5. He was pure, 1 John 3:3. Holiness means to be pure or free from defilement. Christ was this in the absolute.

The holiness of Christ is manifested in His love of righteousness and hatred of iniquity, Heb. 1:9; in His rebuke of sinners, Matt. 23:13,33; John 4:17,18; in His sacrifice to save men from sin, which He hates, unto righteousness, which He loves, 1 Pet. 2:24; 3:18; in punishing those who will not forsake sin, Matt. 25:31-46; 2 Thes. 1:7-9; in His not doing sin, 1 Pet. 2:22; in His always doing that which was pleasing to God, John 8:29.

3. *The Compassion of Christ.*

Christ showed compassion to the hungry multitude, Matt. 9:36; 14:14; Mark 6:34; 8:2. A man anywhere, and especially a crowd of needy people, called forth His compassion. He had compassion for the blind, Matt. 20:34; the demonized; Mark 5:19; 9:22, 25; the lepers, Mark 1:40,41. All other men shrank from the leper, and to touch him was to become defiled. Jesus had compassion on him and touched him, but instead of His becoming defiled by the touch the leper was healed. He had compassion upon the bereaved, Luke 7:12,13; and upon the sinful and lost,

Luke 15:20. The compassion of Christ was not a mere sentiment but was manifested in self-sacrificing activity.

4. *The Humility of Christ.*

Men generally court notoriety, honor, glory, but Jesus did not, John 8:50; but was lowly in heart. Matt. 11:29; and made Himself of no reputation. Phil. 2:6,7. He associated at times with the despised classes, Matt. 9:10; Luke 15:1,2. He came to serve and not to be ministered unto, Matt. 20:28. He performed very humble service John 13:4,5. He kept silent under unjust accusations and treatment, Matt. 26:60-63; 27:12-14; Luke 23:8-10; Heb. 12:3; 1 Pet. 2:23.

5. *The Meekness and Gentleness of Christ.*

The fact of Christ's meekness, Matt. 11:29; 21:5; 2 Cor. 10:1. Meekness and gentleness are very similar. Jesus always manifested this spirit in His treatment of men. For example notice, Matt. 12:20; Mark 5:33,34; Luke 23:34; John 20:29. We may well study His method and follow His example.

### 7. The Prayerfulness of Christ.

There is no more marked characteristic in the life of Christ than prayerfulness. He should be our example in this as well as other things. He prayed in the night, and sometimes all night, Luke 6:12; early in the morning, before the beginning of the day, Mark 1:35; and before entering public work, Luke 3:21,22; Luke 6:12,13; 9:18-22; and after the work was com-

pleted, Matt. 14:23; John 6:14,15. It is important to pray before working, for strength and guidance, and after working, to guard against pride and satisfaction in present attainments. Jesus prayed over the simple and common things of life. He said grace before meals, Matt. 14:19; Luke 24:30. He prayed on His busiest days, Luke 5:15,16. Even when He had no time for eating or resting He took time to pray. Men often allow increasing work to crowd out prayer and thus lose their power, but the more the work the more the prayer with Christ. He prayed when weary, Mark 6:31-46. Many people would put off the praying until they were rested, but by praying first we could rest the better. He prayed upon the approach of a great trial, Matt. 26:36; Luke 22:39-41. His last utterance before death was prayer, Luke 23:46.

Jesus was unlike the Pharisee who loved to pray in public places to be seen of men, for He went out into a mountain, Matt. 14:23; Mark 6:46; Luke 6:12; and into a solitary place, Mark 1:35. But He also prayed in public before one and before the many, but never to be seen or heard of men, but for men, and to be heard of God. He prayed with the few, Luke 9:28; with the whole body of the Apostles, Luke 9:18. This was His family, so they had a family altar. He prayed also with the multitude, Matt. 14:19. Both private and public prayer were taught and were practiced by Jesus.

Jesus prayed first for the glory of God, John 12:28; and taught His disciples to do the same, Matt. 6:9.

The first great object of all true prayer is the glory of God. Jesus prayed for Himself, John 17:1; for the Apostles, John 14:16,17; 17:9; and for all believers in all time, John 17:20. He prayed for the individual believer, Luke 22:31,32; and for His enemies, Luke 23:34. The Father always heard Christ's prayer, John 11:42.

**8. The Death of Christ.**

All four of the Evangelists give a direct account and statement of Christ's death, Matt. 27:50; Mark 15:37; Luke 23:46; John 19:30. The method of His death was by the cross, a Roman method of executing criminals. So far as the guilt of those who committed the act is concerned they killed Him, but yet He was not killed, for He gave up His own life, John 10:11-18; not for Himself, Dan. 9:26; but for others, Tit. 2:14.

1. *Its Importance.*

It was one of the chief objects of Christ's coming into the world, Matt. 20:28; Heb. 2:14. It was the subject of conversation between Moses, Elias and Jesus, Luke 9:30,31. It was the subject of earnest inquiry on the part of the old Prophets, 1 Pet. 1:10,11; and of the Angels, 1 Pet. 1:12; and is a part of the heavenly song, Rev. 5:9-12. No wonder that it comes first of all in the Gospel message, 1 Cor. 15:1-4.

2. *An Absolute Necessity.*

God is the governor of the universe, and has made a great law with its penalty for disobedience attached.

Sin is punishable by death, Ezek. 18:4. Man as a subject of God's government has broken that law and is now subject to its penalty. In order to maintain His government God must enforce His law by inflicting punishment. Death as a punishment for sin must fall somewhere. Man must be lost or another must bear the penalty. Redemption was only possible by the death of Christ, Acts 4:12; Heb. 9:22.

3. *Who Died?*

Jesus Christ is the God-man, one inseparable being. It was not the humanity of Christ alone that died. It is true that deity alone cannot die. God did not die on the cross but the God-man did. The divine-human died. Jesus Christ died, not simply a part of Him. His divine-human body was nailed to the cross, and when He gave up His Spirit the divine-human Spirit left that body and went to the place of departed spirits. This is death. The blood that was shed is definitely called God's blood, Acts 20:28, God in his divine nature did not die but God in His human nature, in the person of Christ did die

4. *Its Purpose.*

Read Isa. 53. It was sin that made His death a necessity. Not His own sin, for He was absolutely sinless, 2 Cor. 5:21; Heb. 4:15; 1 John 3:5; but for the sins of others, Rom. 4:25; 1 Cor. 15:3; 1 Pet. 2:24; 3:18. He gave Himself a ransom for many, Matt. 20:28; 1 Tim. 2:6; a propitiation for sins, Rom. 3:25; 1 John 2:2; 4:10. The term propitiation here means that Jesus has offered a sacrifice by which man,

who by sin has incurred God's disfavor, is brought back into His favor, Rom. 5:10; Col. 1:20-22; 1 Pet. 3:18. He gave Himself to redeem us, Heb. 9:12; 1 Pet. 1:18,19; Rev. 5:9; from the curse of the law, Gal. 3:13; 4:4,5; to put away sin, Heb. 9:22,26,28; 1 Pet. 2:24; to deliver us from the power of sin, Rom. 8:3; from this present evil world, Gal. 1:4; 6:14; and from the power of the devil, Heb. 2:14,15.

The death of Christ is the expression of Christ's love to the Father. This is seen in the Burnt offering where all of the offering is consumed and ascends to God in smoke, Lev. 1:1-17. It is also the expression of God's love to men, John 3:16; Rom. 5:8; 1 John 4:9,10; and of Christ's love to men, John 15:13; Gal. 2:20; Eph. 5:2; Rev. 1:5.

5. *For Whom?*

Jesus died for all, Rom. 8:32; 2 Cor. 5:15; 1 Tim. 2:6; Heb. 2:9. The atonement is universal, though salvation is elective. The atonement is universal, for all might be saved. Salvation is elective, for only those who *will* (Rev. 22:17) can be saved. "It is an expiation for all men but an acquittal for none." Jesus died for the ungodly, Rom. 5:6,8; and for the Church, Eph. 5:25. God gave Jesus for the world — sinners that they might be forgiven and have eternal life, John 3:16. Jesus gave Himself for the Church — believers, or Christians, that they might be sanctified, Eph. 5:25-27; Heb. 10:10. Jesus died not only for the world and the Church as a whole but for the individual, for me, Gal. 2:20.

6. *The Blood of Christ.*

By the blood of Christ Gentiles are made heirs of salvation, Eph. 2:13; peace is made, Col. 1:20; forgiveness is granted, Eph. 1:7; which brings justification, Rom. 5:9. By the blood we are also cleansed, 1 John 1:7; and sanctified, Heb. 13:12; and the conscience purged from dead works, Heb. 9:14; and we enter into the holiest, Heb. 10:19. By the blood of Jesus the Church was purchased, Acts 20:28; Rev. 5:9,10. A beautiful picture of the atonement is seen in Gen. 22:13. Ram—Christ, Isaac—us.

**9. The Resurrection of Christ.**

1. *The Fact of the Resurrection.*

All four of the Gospels give an account of the resurrection morning, Matt. 28:1-10; Mark 16:1-11; Luke 24:1-12; John 20:1-18. Matthew gives the nearest to a description of the resurrection itself. Many direct statements of the fact of the resurrection might be given, Luke 24:24; 1 Cor. 6:14; 15:4; 2 Tim. 2:8; etc.

2. *The Proof of the Resurrection.*

We are dependent upon Revelation for our positive knowledge of the resurrection. It is something beyond the power of human reason or science to absolutely discover. The Bible is our chief means of knowledge. God knows, and hence, if the Bible is a revelation from God and teaches the resurrection of Christ, it must be true. The Bible does teach that Jesus arose from the grave, hence the proof of the

resurrection is the proof that the Bible is a revelation from God, and the proof of the authenticity and credibility of the Scripture record. To the open-hearted person the evidences in proof of this are overwhelming. It is not within the province of this work to elaborate this argument but we refer the student to Arthur T. Pierson's excellent work entitled "Many Infallible Proofs," or to McIlvaine's "Evidences of Christianity," and many other such works.

A second proof of the resurrection of Jesus is the internal evidence. The simplicity and straight-forwardness of the records, together with the many details that are given, bear evidence of the truthfulness of the record, and that they were written by eyewitnesses of the incidents which they record. For example notice the details of John's record, especially the one disciple outrunning the other, and the reference to the linen clothing and napkin, John 20: 3-8. Also the fact of water being along with the blood, John 19:34. Modern science has recognized the possibility and truth of such a thing, but here is a true statement of facts long before the discovery of science.

A third proof is the historical and circumstantial evidence. This is the evidence derived from the fact of the Apostles' change from utter discouragement, which followed the crucifixion, to a courage that seemed to know no fear; and from the fact that the resurrection of Jesus was very boldly preached by the Apostles and others as a foundation truth of the

Gospel, and none of the enemies brought a proof that it was false. We do not know that it was ever denied in those days except as in Matt. 28:11-13. Also from the fact of the universal observance of the first instead of the seventh day of the week for worship. There is some reason for this change and it cannot be traced to Constantine, for the Early Church observed the first day, Acts 20:7. The explanation may be found in Matt. 28:1; Mark 16:2; Luke 24:1; John 20:1.

The resurrection of Jesus was attested by Angels, Matt. 28:5-7; Luke 24:4-7,23; by the Apostles, Acts 1:22; 2:32; 3:15; 4:33; and by His enemies, Matt. 28:11-15. Jesus Himself gave many infallible proofs of His resurrection, Acts 1:3; Luke 24:35,39,43; John 20:20,27.

3. *The Importance of the Resurrection.*

There is no more important doctrine in the Bible than the resurrection of Jesus Christ. Without it the whole plan of human salvation would have failed, 1 Cor. 15:14,17. With the fact of Christ's resurrection established the claims of Christianity are undeniable. The resurrection ranks along with the crucifixion in the Gospel, 1 Cor. 15:3,4. Without the resurrection the crucifixion is meaningless as an atonement, and the death of Christ is no more than the death of a martyr.

The fact of the importance of Christ's resurrection may be seen in the prominence of the doctrine in the teaching of the Apostles, Acts 1:22; 4:33;

17:18, etc.; and by its being a subject of prophecy, Psa. 16:10; and so especially foretold by Jesus Himself, Matt. 20:19; Mark 9:9; John 2:19-21; hence it was necessary in order to fulfill the Scripture and prove the veracity of Jesus. Also, by the fact that without the resurrection of Christ there is no forgiveness of sins and faith is in vain, 1 Cor. 15:17; and all preaching is vain, 1 Cor. 15:14. See also Rom. 4:25; 10:9.

4. *The Manner of Christ's Resurrection.*

He was raised by God, Acts 2:24,32; 3:15; 10:40; 13:30; Rom. 10:9; 1 Cor. 6:14; Col. 2:12; by His own power, John 2:19; 10:18; and by the Holy Spirit, 1 Pet. 3:18. The whole Trinity was interested in this work. He was raised the very same Jesus that died, the God-man, the divine-human. He still had a body, the very same body of flesh and bone, with hands and feet, a material body which received food, not a Spirit, Luke 24:39-43; Acts 10:40,41. It was the same Christ, for He says, "it is I," and the same body, for it still had the nail and spear prints, John 20:27. But He now ceased to subject Himself to the human limitation of former days, for He now appears suddenly in a room with the door shut, John 20:19,26, and vanishes from the sight of men, Luke 24:31; and conceals His identity, Luke 24:16; John 20:14; 21:4. He had this same power before the resurrection but was then acting in the human largely, and did not use it, except it be in a few cases such as Luke 4:30.

5. *The Result of His Resurrection.*

The resurrection of Christ is an undeniable proof of His divine Sonship, Rom. 1:4; also compare Psa. 2:7 with Acts 13:33; and a firm foundation for faith Acts 17:31; 1 Pet. 1:21. Our belief in Christianity does not rest on any flimsy foundation but upon firm and well established facts that are abundantly sufficient. By Christ's resurrection we are justified, Rom. 4:25; and given an eternal hope and inheritance, 1 Pet. 1:3,4. By union with the risen Lord believers bring forth fruit Rom. 7:4. Through the resurrection we have an everliving intercessor, Rom. 8:34; and a proof of the greatness of God's power toward us, Eph. 1:18-20. Christ's resurrection is a guarantee of ours, Rom. 8:11; 2 Cor. 4:14; 1 Thes. 4:14.

**10. The Ascension of Christ.**

The Scriptural record of the Ascension is found in Luke 24:51; Acts 1:9. The Apostles were eye-witnesses of the Ascension, hence it was no fanciful story. Notice that it is the very same Jesus, the divine-human, the God-man ascending. By the ascension Jesus entered into a place at God's right hand of great exaltation and power, Eph. 1:20,21; Phil. 2:9; Col. 3:1; Heb. 1:3; 2:9; 1 Pet. 3:22. Still we find it is the same Jesus with flesh and bone. There is no evidence of any change. He must still have His body, for we have no direct record, or even an inference, to the contrary. Jesus entered into heaven for us, Heb. 9:24; as our forerunner, Heb. 6:19,20; to

prepare a place for us, John 14:2; to make intercession for us, Heb. 7:25; to receive and give gifts to men, Eph. 4:8-11; especially the gift of the Holy Spirit, John 16:7; Acts 2:33. And as a result of this we have boldness, Heb. 4:14-16; and can do greater work, John 14:12.

### 11. The Second Coming of Christ.

1. *Jesus is Coming Again.*

The Scripture is frequent in its mention of this great truth. There are many direct statements, John 14:3; Acts 1:11; 3:19,20; 1 Cor. 11:26; Phil. 3:20; 1 Thes. 4:16; Heb. 9:28; etc. It is mentioned three hundred and eighteen times in the New Testament, and a great many times in the Old Testament. Many people fear this doctrine, but the Bible speaks of it as a blessed hope, Titus 2:13; an incentive to holy living and a thing to be desired, 2 Pet. 3:11,13; and commands us to comfort one another by teaching it, 1 Thes. 4:18. The last prayer of the Bible is for His coming, Rev. 22:20. It is a doctrine hated by the worldly Church, or Christians who walk after their own lusts, 2 Pet. 3:3,4.

2. *How the Apostles used this Doctrine.*

The Apostles used this doctrine of Christ's Return mindedness, Col. 3:1-4; to holy constancy, 1 John as an incentive to purity, 1 John 3:2,3; to heavenly-2:28; to watchfulness, Rev. 16:15; to sobriety, 1 Thes. 5:2-6; to patience, Heb. 10:36,37; James 5:7,8; to sincerity, Phil. 1:9,10; to ministerial faithfulness, 2

Tim. 4:1,2; to pastoral diligence, 1 Pet. 5:2-4; to endurance, 1 Pet. 1:7; 4:13; to brotherly love, 1 Thes. 3:12,13; to separation from worldliness, Titus 2:11-13; to abiding in Christ, 1 John 2:28; to guard against hasty judgment, 1 Cor. 4:5. Being so widely used by the Apostles it must be a doctrine of no little importance and should be greatly used by us.

3. *The Manner of Christ's Coming.*

The Bible clearly recognizes the spiritual presence of Deity in the earth. But besides this it recognizes special personal appearances of Deity at certain times. Jesus, the God-man, the divine-human, appeared and lived on earth as body, soul and spirit. This same Jesus died, rose again, and ascended to heaven. And this same Jesus is coming again in the the same manner as He ascended, Acts 1:11. He ascended in person, visible, in the flesh, in a cloud and must come again in the same manner. By no fair method of exegesis can this, and the many other texts which we are using be made to apply to a spiritual coming of Christ. The words used, *Apokalupsis* — revelation, *Epiphaneia* — manifestation, *Parousia* — presence, will admit of nothing but an actual personal manifestation of Christ. He will come again in the flesh, 1 John 4:3; 2 John 7. The word translated "is come" in both of these texts also means "is to come"—see the Greek. The R. V. has it "cometh" in the latter text.

There are two stages to the Second Coming of Christ. These are not two comings, but just one com-

ing consisting of two stages. A failure to recognize this has led to some confusion in the teaching of this doctrine. The first stage is His coming in the air. He does not come clear to the earth but takes His place in the aerial regions where the saints, living and dead, are gathered to Him, 1 Thes. 4:16,17. At this stage He comes as a thief, 1 Thes. 5:2,3; 2 Pet. 3:10; Rev. 16:15, and appears only to those who look for Him, Heb. 9:28. A thief comes when the household —the world, is asleep, and taking the desired jewels slips away unseen. That he has been there is discovered by the absence of the jewels. Thus will it be at the coming of Jesus in the air and the catching up of the saints. See Matt. 24:39-41.

The second stage of Christ's Second Coming is His coming to the earth, Zech. 14:4,5. Notice that this prophecy has never yet been fulfilled, for, while Jesus has stood upon the Mount of Olives, yet He has never stood there with the mountain cleaving asunder as described. At this stage He will come with great publicity, Matt. 24:26,27,30; Rev. 1:7; and bring the saints, who have previously been caught up to meet Him in the air, with Him, Col. 3:3,4; 1 Thes. 3:13; 4:14; Jude 14. By noticing these two stages, the texts which we have just been using, which seem to be contradictory, cease to be so.

For certain reasons which will appear more clearly later, it seems that the Great Tribulation, Dan. 12:1; Matt. 24:21; Luke 21:36; 2 Pet. 2:9 occurs between these two stages, when Anti-christ, whose spirit

already worketh, 1 John 4:3, will be revealed, 2 Thes. 2:3-10.

Christ's first advent was one of humiliation, but the second will be in power and great glory, Matt. 24:30; in the glory of His Father with the Angels, Matt. 16:27; Mark 8:38; 2 Thes. 1:7. At His first coming He took upon Him the sins of the world and settled the sin question, but the second time He comes without sin unto final salvation, Heb. 9:28. This is a salvation of eternal safety. In its present stage there is always before us the possibility of falling, but then with the caught up ones this possibility will have forever passed away.

2. *The Result of His Second Coming.*

The first stage of Christ's Second Coming has largely to do with His bride. Christ's bride is the Church, Eph. 5:22-32, which is caught up to meet Him in the air, 1 Thes. 4:16,17; and escapes the Great Tribulation, Luke 21:36; 2 Pet. 2:9. This catching up is called the RAPTURE. At this time the saints are given their glorified bodies, 1 Cor. 15:51,52; Phil. 3:20,21; and become like Christ, 1 John 3:2; and go in to the marriage of the Lamb, Matt. 25:10, Rev. 19:7-9. Those who are not ready, even though they hold membership in the Church, will be left out, Matt. 25:11,12. Notice why they are left out, Matt. 25:1-10. The Churches' condition when presented to Christ may be seen in Eph. 5:26,27; Rev. 19:7,8; 20:6.

At the second stage of Christ's Second Coming the Tribulation saints, those who have been true to Christ

and died, or have been killed during this period, will be resurrected, Rev. 20:4. This together with the resurrection of 1 Thes. 4:16, and the resurrection of Christ as the first fruits, 1 Cor. 15:20,23, constitutes the "first resurrection," or the resurrection of the righteous. At this same stage the Anti-christ will be destroyed, 2 Thes. 2:8; Rev. 19:20; and the devil will be chained, Rev. 20:1-3. Some advocate that the devil is already chained, and he is in the sense of certain limitations being placed upon him, but not in the sense of this reference. At this time, also, Jesus will establish a kingdom upon earth, Jer. 23:5,6; Dan. 7:14; Zech. 9:9,10; 14:9; Matt. 25:31; Luke 19:12-15; Rev. 11:15. There is a spiritual kingdom of Christ now established, and there is the kingdom of heaven "within you," but this does not imply that there is no other kingdom to be, or that Christ's kingdom which is now spiritual may not later become a literal temporal kingdom. It is a great mistake to make every use of the word kingdom, when connected with Christ or God, refer to this inward or spiritual kingdom. And why should we deny to the Christ the literal rulership of the earth. By no fair method of exegesis can we make anything else out of the references given than a literal temporal, earthly kingdom. Notice further what are to become of the kingdoms of this earth, which are certainly literal earthly kingdoms, Psa. 72:8-11; Zech. 14:16; Rev. 11:15; 15:4. This is Christ's Millennial reign upon the earth. The condition of society at this time may be

seen from Isa. 11:9; Micah 4:3,4; and of nature Isa. 11:6-8; 32:15; 55:13; 65:25; Rom. 8:21.

We may mention as the result of Christ's Second Coming in general, and apart from any reference to the two stages, the following: (1) Reckoning with his servants, Matt. 16:27; 25:19; 2 Tim. 4:8; 1 Pet. 5:4; the saints do not receive their full reward at death, but at Christ's Second Coming. (2) Judgment and Punishment, Isa. 26:21; Matt. 25:31,32; 2 Tim. 4:1; Jude 14,15. (3) To deal with Israel, Isa. 11:11; Jer. 3:18; Ezek. 39:28; Zech. 8:3-8,23; 14:1-4; Rom. 11:26. These texts must refer to literal Israel and cannot refer to the restoration from the Babylonish captivity in the days of Ezra and Nehemiah. Notice the expression, "second time," in the first reference, and in the second, that it is Judah and Israel united, when it was only Judah in the former restoration. In the third reference given, "none of them" are left behind, while before many remained behind in Babylon. In the fourth text Israel is to be respected, hitherto and at present they are not. There is certainly a future restoration of Israel taught in the Scripture.

5. *The Time of Christ's Second Coming.*

The exact time is not known to man, Matt. 24:36-42; Mark 13:32; Acts 1:7. Much injury has been done this doctrine by date setting. But since all date setting is contrary to Scripture we should not allow this unscriptural treatment of a scriptural doctrine to prejudice us against the doctrine itself.

The Second Coming of Christ is not His coming to the believer at the time of his conversion or sanctification. If there is no literal second coming, but simply a spiritual coming in a second experience of sanctification, then the first coming must be justification and there was no literal first coming. This we know to be false, for there was a literal first advent. And we may say there will be a literal second coming with all certainty for nothing else will answer to the written Prophecies. Besides this when one is converted or sanctified there are none of those accompanying incidents which are to attend Christ's return, such as the great shout, the resurrection and the catching up of believers.

The Second Coming of Christ is not His coming at death to carry the spirit to heaven, for this is not the office work of Christ but of the Angels, Luke 16: 22. Neither do any of those accompanying incidents take place at the time of death.

The Second Coming of Christ was not the coming of the Holy Spirit, for none of those accompanying incidents were accomplished on the day of Pentecost. It is Jesus, the second person in the God-head, and not the Holy Spirit, the third person in the God-head, who is to come.

The Second Coming of Christ was not the destruction of Jerusalem, for still many of the accompanying incidents are lacking. Also certain of the Prophecies of Christ's return were given after the de-

struction of Jerusalem, so it must be an event still beyond that.

The Second Coming of Christ is an event still future, for no event of human history since the first advent will answer to the Prophecies of the second advent.

When the Lord does come He will come suddenly, Luke 17:26-30; and unexpectedly to many, Matt. 24: 44. Though the exact time of His coming is not known, yet the bride is not to be surprised when He does come, 1 Thes. 5:4; but to be watching for Him all the time, for He may come at any moment, Matt. 24:42; 25:13; Mark 13:35. There is also given special signs whereby we may know of the near approach of His coming, Luke 21:28-31. These signs are especially given in Matt. 24, and Luke 21. Notice carefully that in both of these chapters He is answering a double question, concerning the destruction of Jerusalem and Christ's Second Coming, Matt. 24:3. For other signs see 1 Tim. 4:1-3; 2 Tim. 3:1-5; 2 Pet. 3:3,4. Notice carefully how these things are being fulfilled at the present time. All the world will not be converted when Jesus comes. Man may doubt it but the Scripture is clear at this point, Matt. 25: 31-33; Luke 18:8; 21:35,36; 2 Thes. 1:7-10; 2:3; Rev. 1:7. These texts clearly picture two classes, saint and sinner, at the coming of Christ. The Gospel is to be preached as a witness in all the world, Matt. 24:14; but this does not say that all will receive

it and be converted. Sometimes we read too much into a Scripture text.

The Second Coming of Christ is to be looked forward to with expectancy, Phil. 3:20; Titus 2:13; 2 Pet. 3:12; and to be waited for, 1 Cor. 1:7; 1 Thes. 1:10. It is not so much death that we are to expect, for we may not die, 1 Cor. 15:51; but if we are a part of the bride we will be caught up to the meeting in the air whether we be among the dead or living. For this we should be looking. We may hasten His coming, 2 Pet. 3:12 (Marg.), and should pray for it, Matt. 6:10; Rev. 22:20.

6. *Christ on the Throne.*

During the Millennium Christ will reign personally upon the earth. Besides the verses already given, notice Isa. 9:6,7; Luke 1:31-33; Rev. 20:4. The throne of David was not spiritual, but temporal, and this is the throne Christ is to sit upon. It is David's kingdom enlarged to world-wide empire. The saints, the Bride, will reign with Him, Dan 7:18, 22,27; 2 Tim. 2:12; Rev. 3:21; 5:10; 20:4,6; and help in judging, 1 Cor. 6:2; the Apostles being over the twelve tribes of Israel, Matt. 19:28. Israel will be returned to their own land, Jer. 3:18; Ezek. 39:28; and become great missionaries, Zech. 8:23; and the predominant nation, Zech. 8:23; 14:16-21; thus fulfilling God's original thought for them.

After this Satan will be loosed for a little season, Rev. 20;3,7. Then will come the second resurrection and the final conflict and judgment, Rev. 20:8-15.

Our King Jesus comes off more than conqueror, and the old world is won back to God, purified and made over, and there will be a New Heaven and a New Earth, Rev. 21:1 to Rev. 22:7; 2 Pet. 3:13.

7. *Pre- and Post-Millennium.*

Bible students are generally united in the fact of Christ's coming, the Millennium, the restoration of Israel, etc., but they do not agree as to the order of events, and such agreement is not essential and should never be allowed to cause division among the saints. Our presentation is the pre-millennial view. We have given it, believing the abundance of Bible proof to be on this side. The Post-Millennialist view may be given in the language of Benj. Field in his "Hand Book of Christian Theology:"

"Christ, having ascended up on high, is appointed King of the Universe—'a Priest upon His throne' whence, after a season, 'He will appear a second time', and become once more as really visible to the inhabitants of earth as He was in His former manifestation. Previously to this, the Gentiles will be converted to the faith of Christ; Popery, which has sat like an incubus upon Christendom for ages, shall be swept away; the Mohammedan imposture, by which millions have been enslaved, will be brought to an end; the political governments which have confederated with the great apostasy, will be overturned. the seed of Abraham will be visited in mercy and will acknowledge Jesus as their own Messiah and Saviour, and will unite with the converted Gentiles in honoring

Him by the zealous diffusion of the knowledge of His name, and, at length, by means of Gospel truth and the outpouring of the Spirit, the period of millennial glory and joy will be granted to the Church. Then shall the power of the Redeemer's enemies, and especially of the arch-adversary of God and man, be held under Divine and salutary restraint. Truth, righteousness and peace will every where prevail; and all classes of men will yield a willing subjection to the Prince of Peace. Afterwards, for a little season, Satan will be loosed, and make a final and desperate effort against the Lord, His Christ, and His people; another general apostasy will be developed, and the Church of the Redeemer will experience trouble, rebuke and blasphemy. Then in a moment, in the twinkling of an eye, will the heavens burst asunder and make way for a descending Saviour. The work of conversion will be carried on no more. 'All that are in the graves shall come forth,' and before the 'great white throne' shall 'be gathered all nations' for judgment. And when the wicked are driven away, Christ's ransomed and glorified ones will come and take possession of the renovated earth."

We may state our objection to the post-millennial view briefly.

(*a*) It must be clear to all that we are not now in the Millennium but if it were to begin at once it would then be 1000 years before Christ's coming. At the very shortest possible period the Lord's return is 1000 years distant according to the post-millennial

theory. If this be true how could people now be told to watch and be ready for His coming? By such a view the doctrine loses much of its value as a present incentive.

(*b*) The Post-Millennial view assigns to the Church, work which belongs to Jesus only. Pre-Millennialists are sometimes accused of not assigning "a proper place in the conversion of this world to the agencies which already exist and which God has appointed," and of making the Church and the age a failure. But this all comes from a failure to understand the Churches' real place. The Church is a wonderful institution of God and has a great place in the salvation of men, but no place has the Church been made responsible for the conversion of the whole world. The Church has been commanded to preach the Gospel *for a witness* to all the world and to get as many converted as possible. If this is done, the Church and the age is a great success though multitudes reject the message and are eternally lost. The Pre-Millennialists do assign to the Church the very place which is given to her in the Bible. Again, Jesus Christ is to receive the kingdom directly from the hand of God the Father and not from the Church through a gradual process of development. Man's regeneration is an instantaneous work of divine grace. So also will be the regeneration of the Earth. The Post-Millennialist assigns to the Church, work which is not assigned to her in the Bible.

(*c*) Pre-Millennialists are sometimes accused of ob-

scuring the Spiritual Kingdom of Christ. If this be true it is the fault of its advocates rather than the theory. Pre-Millennialism rightly understood emphasizes the present spiritual kingdom as very important and an essential in its relation to the coming Kingdom. It might better be charged that the Post-Millennialists obscure the coming Kingdom.

(*d*) The Post-Millennial theory calls for a gradual improvement of the world while the Bible seems to teach the opposite, 2 Tim. 3:1-5,13.

(*e*) The Post-Millennial theory calls for an undue spiritualizing of many plain Scripture texts. Man has no right to spiritu lize plain declarations of Scripture without clear Scriptural authority for so doing.

(*f*) The Post-Millennial theory takes no account of the meeting in the air, the catching up of living believers as well as the dead in Christ, and of Christ's personal reign upon the earth during the Millennium. The saints are to come with Him and to reign with Him during the Millennium, or the 1000 years, as we have already shown by Scripture. They must then come with Him before the Millennium, and hence must have been caught up to Him before they could come with Him.

(*g*) The Post-Millennial theory fails to recognize the two resurrections with 1000 years between them. But this is definitely stated in Scripture. The dead in Christ are to be raised before the 1000 years, or Millennium, "but the rest of the dead lived not again until the thousand years were finished."

## III.

## THE DOCTRINE OF THE HOLY SPIRIT.

### 1. The Personality of the Holy Spirit.

Socinianism, Unitarianism, and Rationalism teach that the Holy Spirit is simply a divine attribute, influence, energy or emanation. But this is not Scriptural. The Bible clearly teaches that the Holy Spirit is a person. There is much importance attached to this subject, especially from the standpoint of Christian experience and service. If the Holy Spirit is but an influence it is a power we are to use, but if a person He is to use us. A gracious influence might mean much to Christian experience, but an ever-present person means very much more. The Scripture proof of His personality is abundant.

1. *Personal Pronouns.*

When speaking of the Holy Spirit personal pronouns are always used. Almost always the pronoun is in the masculine gender, but in the very few cases where the neuter gender is used it does not imply lack of personality. Some texts may be noticed, John 14:16,17,26; 15:26; 16:7,8,13,14,15.

2. *Personal Qualities Ascribed.*

The Holy Spirit is spoken of as having knowledge, 1 Cor. 2:10,11; volition, Acts 15:28; 1 Cor. 12:11; mind, Rom. 8:27; emotion, love, Rom. 15:30.

3. *Personal Functions.*

The Holy Spirit is spoken of as performing functions which belong to a person only, such as instruction, Neh. 9:20; John 14:26; 1 John 2:27; sealing, Eph. 1:13; 4:30; witnessing, Acts 5:32; comfort, John 14:16.

4. *Personal Treatment.*

The Holy Spirit is referred to as capable of receiving treatment which none but a person is capable of receiving. The Holy Spirit can be tempted, Acts 5:9; resisted, Acts 7:51; grieved, Isa. 63:10; Eph. 4:30; treated with contempt, Heb. 10:29; lied to, Acts 5:3, 4; blasphemed, Matt. 12:31,32.

5. *Personal Acts.*

The Holy Spirit is said to do things that none but a person can do. Notice just a few of them here, and more under the separate heading, "The Work of the Holy Spirit." The Holy Spirit is spoken of as searching, 1 Cor. 2:10; speaking, John 16:13; Acts 8:29; Rev. 2:7; interceding, Rom. 8:26; testifying, John 15:26; leading, Acts 16:6,7; Rom. 8:14; appointing to office, Acts 20:28.

6. *Personal Position in the World.*

In John 14:16 the Holy Spirit is called "another Comforter." This word translated Comforter means more than comforter. It is translated "Advocate" in

1 John 2:1. But neither word gives the exact meaning of the original Greek word and it would have been best not to have translated it at all but left it with its own meaning to work its way into the English language as the word "Hallelujah" has done. The word is *"parakaletos"* or paraclete and means "to call along beside of for help." The "Another Comforter" is one called to take the place of Jesus Christ in the world after His ascension, to carry forward His work. See John 16:7. Jesus Christ could not speak thus if the Holy Spirit were not a person.

**2. The Deity of the Holy Spirit.**

1. *Divine Names.*

The Holy Spirit is called God, Acts 5:3,4; and the Spirit of God, 1 Pet. 4:14.

2. *Association of Names.*

The way in which the name of the Holy Spirit is associated with that of the Father and the Son, Matt. 28:19; 2 Cor. 13:14. None but the name of deity could be thus associated with the divine name of Father and Son.

3. *Divine Attributes.*

The Holy Spirit is represented in the Scriptures as being OMNIPRESENT, Psa. 139;7-10; OMNIPOTENT, Luke 1:35; Rom. 15:19; OMNISCIENT, John 14:26; 16:12,13; 1 Cor. 2:10,11; ETERNAL, Heb. 9;14. Deity only possesses these attributes.

4. *Divine Works.*

The Holy Spirit was one with the Father and Son

in creation, hence He is spoken of as one who creates, Job 26:13; 33:4; Psa. 104:30. He is the Author of the New Birth, John 3:5,6; the Inspirer of the Bible. 2 Sam'l. 23:2; 2 Pet. 1:21; the Power of the Resurrection, Rom. 8:11; 1 Pet. 3:18. Only Deity can perform such work.

**3. The Relation existing between the Holy Spirit and the Father and Son.**

The Holy Spirit being divine is one in the God-head. In His coming and present work in the world His relation to the Father and Son is that of procession and subordination. The Holy Spirit proceeds, or is sent by the Father, John 14:26; and by the Son, John 15:26; Acts 2:33. The Holy Spirit speaks not of Himself but that which He hears, John 16:13; and glorifies Jesus, John 16:14.

**4. Names of the Holy Spirit.**

The third person in the God-head is called by different names. Spirit, Acts 16:7; Holy Spirit, Luke 11:13; Spirit of God, 1 Cor. 2:10; 3:16; Spirit of the Lord, Isa. 61:1; Spirit of Christ, Rom. 8:9; Gal. 4:6; Phil. 1:19; Spirit of Promise, Eph. 1:13; Spirit of Truth, John 14:17; 15:26; 16:13; Eternal Spirit, Heb. 9:14; Spirit of Grace, Heb. 10:29; Comforter, John 14:26; 15:26.

**5. Emblems of the Holy Spirit.**

The Holy Spirit is sometimes referred to by the

use of emblems such as water, John 3:5; 7:38,39; fire, Matt. 3:11; a dove, Matt. 3:16; cloven tongues, Acts 2:3; oil, Psa. 45:7; Heb. 1:9. The different symbols or emblems and the different methods of using the same symbol, may refer to different works or ministrations of the Spirit. Very much care is needed in the interpretation of emblems. All interpretations must have Bible proof.

**6. The Work of the Holy Spirit.**

1. *The Work of the Holy Spirit in the Universe.*

This is expressed in Gen. 1:2; Job. 33:4; Psa. 104:30; 33:6. (See the Greek for breath.) The Holy Spirit is one with God in creation. He has to do with the creation, maintenance, and development of nature. The active agent in true Evolution is not nature, or natural law, but the Holy Spirit. There is much truth in the Evolutionary Theory when it admits the Holy Spirit and the Word of God in their work of direct creation as we move on from the lower to the higher. This is Scriptural evolution, which greatly contrasts with the godless, though popular, evolution of the day.

2. *The Work of the Holy Spirit in Man.*

The work of the Holy Spirit in man in general is to testify to the truth concerning Jesus, John 15:26; Acts 5:32; and to convict of sin, and of righteousness, and of judgment, John 16:8-11. In this work the Holy Spirit is true to all men, John 1:9. Except the Holy Spirit work first upon a man all human influence

will fail to bring salvation. Our work is only effective as it is used by the Spirit. We must obediently give forth the Word and trust the Holy Spirit to do the convicting and converting. If we try to do the work ourselves we shall utterly fail. The spirit, dead in sin, must have the seed, or Word (Luke 8:11), implanted in it and the Spirit to quicken it, John 6:63. This makes the person alive to divine impressions and operations in conviction. This is the spiritual prenatal life.

The work of the Holy Spirit in believers, those who have been quickened and have repented and believed, is to work the new birth, or to regenerate, John 3:5. This is real spiritual life as a result of a spiritual birth. It is the spirit part of man, that which was dead, that is now born, John 3:6. The Holy Spirit also sanctifies, Rom. 15:16; 1 Cor. 6:11; 2 Thes. 2:13; 1 Pet. 1:2; sets free from the law of sin and death, Rom. 8:2; Gal. 5:18; comes, as the indwelling guest, John 14:17; Rom. 8:9; 1 Cor. 3:16; 6:19; bears witness to our acceptance, Rom. 8:16; bestows the graces, Rom. 5:5; 14:17; 15:13; Gal. 5:22,23. What a beautiful life is this in the Holy Spirit, manifesting these graces! The Holy Spirit comforts; John 14:16; gives boldness, Acts 4:31; 13:9,10; strength, Eph. 3:16; begets prayer; Rom. 8:26,27; Eph. 6:18; Jude 20; begets worship, John 4:24; Phil. 3:3; and inspires praise, Eph. 5:18-20. One reason for so much powerless praying and formal worship is because it is not

in, or accomplished by, the Holy Spirit, but in the flesh, or the power of the creature.

As related to special Christian work the Holy Spirit calls individuals to special service, Acts 13:2,4; 20:28. This calling is absolutely essential, Rom. 10:15. The Spirit also gives gifts for service, 1 Cor. 12:8-11; and power for service, Acts 1:8; 2:4; 1 Cor. 12:11; Heb. 2:4. All preaching in the power of the human intellect is a failure. But by the power of the Spirit we may communicate to others that which we have been taught of Him, 1 Cor. 2:1-5; 1 Thes. 1:5. As we work in the power of the Spirit the Holy Spirit will also work in those to whom we minister and thus our ministry will be a success.

3. *The Work of the Holy Spirit in the Prophets and Apostles.*

The Prophets and Apostles were especially inspired of the Spirit to give forth the Scriptures, 2 Pet. 1:21; 2 Tim. 3:16. That teaching which says that the Prophets and Apostles were only inspired as men are, and may be to-day, is utterly false. The same Spirit does work in men to-day but there are diversities of gifts, 1 Cor. 12:4; and the Prophets and Apostles had a special and peculiar gift, 1 Cor. 12:28; and none but them have that gift, 1 Cor. 12:29. The Holy Spirit spoke through the Prophets and Apostles, 2 Sam'l. 23:2; Acts 28:25; Heb. 3:7; 10:15,16. These men, as men, were fallible but when they gave forth the sacred utterances of Scripture it was not they but the Spirit that spoke, hence their words upon these

occasions were infallible. No other men were ever called and qualified to write the Scripture, hence they had an inspiration that was unerring in these writings as no others have or can have. The Bible is the work of an infallible God, though He used fallible men, but never in the Scripture does the fallible man speak in his own will or by his own power, 2 Pet. 1:21; but was independent of his own thinking, 1 Pet. 1:10-12. That which the Prophets and Apostles spoke or wrote for us is the Word of God, 2 Sam'l. 23:2; Mark 7:13; 1 Thes. 2:13. The Bible also professes verbal inspiration, 1 Cor. 2:13. Of course this has reference to the original Greek and Hebrew words. But He who inspired the original has wonderfully aided in the translations. Now notice in the text given that it is not simply the thought, or concept that is inspired, but that the words are not in man's wisdom, but those which the Holy Spirit teacheth. The Bible has wondrously anticipated all of our modern skepticism. Much of the difficulty in understanding the Scripture would disappear if more attention were paid to the exact wording. As we use the microscope to understand nature, so by a careful and thorough study of the Word under the illumination of the Spirit it is seen to be the very Words of God. The Prophets and Apostles received "by the Spirit" and gave forth revelations of truth which were hidden from man and by no natural process of reason, unaided by the Spirit, could be discovered by man, Eph. 3:5. It is useless, then, to try to test the statements of Scripture simply

by human reasoning. Scripture is never unreasonable, but it is sometimes beyond or above human reason, hence might seem unreasonable to man. God's revelation should never be toned down to our reason, or consciousness, but we should try to tone up to God's revelation. Only this is truly Christian consciousness. The things of the Spirit are spiritually discerned and cannot be discerned by man without the Spirit, 1 Cor. 2:11,14. The Bible is the work of the Spirit through the Prophets and the Apostles, and only as we have the help of the Spirit will our study of it avail.

4. *The Work of the Holy Spirit in Jesus.*

Jesus Christ was begotten of the Holy Spirit, Matt. 1:20,21; Luke 1:35; Anointed by the Holy Spirit, Luke 3:22; 4:18; impowered by the Spirit, Isa. 61:1; Luke 4:14; Acts 10:38; led by the Spirit, Luke 4:1; and the Holy Spirit worked through Him, Matt. 12:28. Through the Spirit Jesus was offered, Heb. 9:14; and by the Spirit He was resurrected, Rom. 8:11.

**7. The Leadership of the Holy Spirit.**

One of the essential offices of the Holy Spirit is to lead the sons of God, Rom. 8:14. See also the marginal reading of v. 6. God led Israel very definitely in the Old Dispensation, and He certainly will lead us just as definitely. Then it was by the cloud, fire and trumpet, but now it is by His Spirit. The leadership of the Spirit is just as definite and reliable as the former leadership. But when we remember that

the teachers of the worst heresies profess to be led of the Spirit, and that some very good meaning people are misled, it becomes a subject of deep interest to see that we are really led of the Spirit. The most anxious and earnest person may be the easiest misled, because the enemy will take advantage of his desire to be led and suggest the overdoing, or wrong doing, of the very things which the Spirit has suggested to be done, and will sometimes suggest things entirely foreign to the Spirit. There are many voices, many spirits in the world, and we must always try the spirits, 1 John 4:1.

The Holy Spirit speaks to us by special impressions directly from Himself, 1 John 2:20,27. This shows that we are not dependent upon man for our teaching and leading, but it does not say that we may not be greatly helped through men. It will not do to ignore the instrumentalities used by the Spirit in leading us. Among these instrumentalities are the Bible, Divine Providences, sanctified common sense, Christian friends. The most important of these is the Bible. It is the final court of appeal. The Spirit never leads contrary to the Word. The attempt to follow the Spirit without the Word will lead to the worst of heresy and fanaticism, and to follow the Word without the Spirit will lead to formality, 2 Cor. 3:6. Knowing that Satan can impress a person and that he can quote Scripture, Matt. 4:6, one must not be satisfied with any careless quotation of texts, or superficial explanations, but must study the context and get the

right meaning of the text in order to rightly divide and understand the Word, 2 Tim. 2:15. God gave us our brains, and since He does not make useless things, we have great need of our brains and must use them.

The Holy Spirit uses our judgment and reason in leading us, therefore the mind must be placed in His power and be renewed, Rom. 12:2. Reason must always bow to the Spirit and the Word, though the Spirit will use the reason in leading us.

The voice of a Christian friend must never be taken as final, but it may be used by the Spirit in leading us. If this were not true what would be the use of influence, which is a God-given power. We are commanded to teach one another, 2 Tim. 2:2; hence it must be right to listen to or be taught by men. But man's teaching to be effectual must be in the power of the Spirit, or the Spirit speaking through him, Acts 1:8; 1 Cor. 2:1-5; 1 Thes. 1:5.

The Holy Spirit will reveal the things of God and the Word, which things cannot be discovered or understood by the natural man, 1 Cor. 2:9-14. In order to understand God, man must empty himself of his own wisdom and opinions, (not to throw away one's brains but to empty them of human notions), and depend upon the Spirit. One cannot understand the Bible simply by understanding the rules of English grammar or the original Greek or Hebrew. A failure to recognize this is the cause for the destructive Higher Criticism of these days. A failure to keep the Spirit in His revelation and outward forms caused the

fall of Israel, and to leave out utter dependence upon Him now will lead to the same end.

The Holy Spirit will reveal the things of Christ, John 16:14; and will help our memory and bring to mind the words of Christ and the Bible, John 14:26. He will reveal things yet future, Luke 2:26; John 16:13; Acts 21:11. And these revelations are not mere guesses, but are to be depended upon as accurate. He will guide into all truth, John 14:26; 16:13. This is not to be done all at once, but step by step. He will direct the decisions of the Church, Acts 15:28: This should be the record of every Church business meeting.

### 8. The Baptism with the Holy Spirit.

1. *The Fact of the Baptism with the Holy Spirit.*

The term "baptism" in theology is quite largely associated with water. In the Bible it has a much broader use. It means "to initiate into," and is used in connection with initiation into water, into repentance, into death, into Christ, into the Holy Spirit, etc. When the word baptism is used one must inquire as to what it means in that special case. The word baptism occurs in connection with the Spirit but a few times, Matt. 3:11; Luke 3:16; Acts 1:5; 11:16. But there are several other expressions that evidently mean the same thing. No one will question that the fulfilment of the promise of the baptism with the Holy Spirit to the first disciples was on the day of Pentecost. In this case it is called "filled with the

Holy Ghost," Acts 2:4. To be baptized with the Spirit is to be initiated into the Holy Spirit, and to be filled with the Spirit is to have the Spirit come into the person. But this is all the same act, as when a bucket is put into the water and the water goes into the bucket. Cornelius and his household received the same blessing that the disciples received on the day of Pentecost, Acts 11:15. In Acts 10:44,45, this is spoken of as "the Holy Ghost fell upon all them," and the pouring out of "the gift of the Holy Ghost." Peter also interpreted Joel's expression, "pour out of my Spirit," as referring to the baptism with the Spirit Acts 2:16,17. In studying this subject we must remember the variety of expressions used in speaking of this gracious experience, and yet we must be careful not to make terms mean what they are not intended to mean.

Jesus is the baptiser, Matt. 3:11. It is the baptism of Jesus *with* the Holy Spirit and not the baptism *of* the Holy Spirit.

2. *Not the Birth of the Holy Spirit.*

Birth and baptism are not the same thing. Birth must precede baptism. An unborn thing cannot be baptized, let alone be baptized into life. The Birth of the Spirit is called regeneration in Theology. In Acts 8:12-16; 19:1,2, we see certain believers who had received the Word of God, disciples, regenerate persons who had not yet received the Holy Ghost in the special grace referred to by the term "baptism with the Spirit" and its equivalent expressions. Every

believer, or disciple, has the Spirit in some sense, Rom. 8:9. They are born of the Spirit, but not every believer is baptized with the Spirit.

3. *Subsequent to Regeneration.*

The first bestowment of this grace is recorded in Acts 2:1-4. At this time there were about one hundred and twenty present, among whom were the Apostles, Acts 1:13-15; "And they were all filled with the Holy Ghost." That the Apostles had been previously regenerated is evident from John 15:19; 17:8,9,10,12,14,16. That they were not backsliders is evident from Luke 24:52,53; John 21:15-17. If they did backslide as a result of the crucifixion, before the ascension, they were reclaimed as a result of the resurrection. That the others in the company were in the same state of grace is evident from their all being "with one accord," Acts 2:1; and the way they had been acting, Acts 1:14. In Acts 8:17; 19:6; we find other regenerate persons receiving this blessing.

Again, in Matt. 3:11; Luke 3:16; Acts 1:5; 2:38; the baptism with the Holy Spirit is promised to those who have been baptized with water. Water baptism as administered in those days was no child's play. It was preceded by repentance, Mark 1:4; Acts 2:38; and confession, Matt. 3:6; and belief in Jesus, Acts 19:4. These things bring conversion or regeneration, Acts 16:31; 1 John 1:9; hence the baptism with the Spirit was promised to regenerate persons. Water baptism did not save them, but it was a sign they

were converted. Further, it is definitely stated that the Holy Spirit in His indwelling cannot be received by the world, or the unregenerate, John 14:17.

4. *For Whom?*

The Baptism with the Holy Spirit is the privilege of all believers throughout the Church's history, Acts 2:38,39. As soon as one is born of the Spirit he may receive the baptism with the Spirit. It is possible for one to receive this baptism immediately after he has received the new birth, as was probably the case with Paul and Cornelius, but most of the people who receive it have a longer period between the two experiences. This delay, however, is largely due to the lack of teaching upon this subject.

5. *Condition of Receiving It.*

The Baptism with the Holy Spirit is a gift from God and cannot be bought, Acts 8:18-22. Repentance and remission of sins, and regeneration, must precede it, Acts 2:38. It is given only to the obedient, Acts 5:32. Obedience calls for absolute self-surrender and dedication. It is given in answer to prayer, Luke 11:13; and faith, Acts 15:8,9; Gal. 3:2. To receive the baptism with the Spirit one must first be free from enmity and wrong feeling toward men and be at one accord with God and men, Acts 2:1; and must love Jesus, John 14:15,16.

6. *Results of Receiving this Baptism.*

Read Acts 2, and 1 Cor. 12. The Baptism with the Holy Spirit is an especial enduement with power for service, Luke 24:48,49; Acts 1:8; and a necessary

qualification for Church officials, Acts 6:3. Jesus did not enter His public ministry until the Holy Spirit came upon Him, Luke 3:22; Acts 10:38. There is nothing that the ministry and Church officiary need to-day more than this anointing or baptism with the Spirit.

The Baptism with the Holy Spirit is also a cleansing from sin. Besides the fact of committed sins which need forgiveness, 1 John 1:9, there is indwelling sin, Rom. 7:20,23; 8:3; which needs cleansing, 1 John 1:9, last clause. In Rom. 8:9, we see the Holy Spirit occupying this same place in man. But sin and the Holy Spirit cannot both occupy the same place, so in the incoming of the Spirit sin must be driven out. In connection with the baptism with the Holy Spirit the heart is purified, Acts 15:8,9. Sanctification means to make pure or holy. Since man is sanctified by the Holy Spirit, and purified in connection with the baptism with the Spirit, the Holy Spirit must work the work of sanctification in the baptism with the Spirit. All of the results of sanctification then would be the results of the baptism with the Holy Spirit. (See section on Sanctification.) In Matt. 3:11; Luke 3:16, this baptism is spoken of as the baptism with the Holy Ghost and fire. This evidently is not two baptisms, one with the Spirit and one with fire, but simply a twofold baptism of power and cleansing. It is one baptism with two special results. Notice that on the day of Pentecost when this promise was fulfilled to the Apostles both fire and the Spirit

are mentioned, Acts 2:3,4. The fire evidently is not literal, material fire but heavenly fire or the Holy Spirit in His cleansing work. Isa. 4:4; Mal. 3:2,3; clearly show us that fire in the Bible is a purifying element.

Other results of this baptism are, boldness, Acts 4:8-13,31; an ever present, abiding Spirit, John 14:16, 17; better acquaintance with Jesus and a clearer insight into the Scriptures, John 14:26; 16:13,14.

For still further results study what the lives of the Apostles were before and after Pentecost. Notice Peter before Pentecost, Matt. 26:69-74; Thomas, John 20:24,25; James and John, Mark 10:35-37; the other Apostles, Mark 9:34. We do not find them manifesting any of this after Pentecost.

## IV.

## THE DOCTRINE OF ANGELS.

Because of the peculiar teaching of the Spiritualists, and because of our rejection of the various ghost and fairy stories, a great many have been very skeptical as to the real truth concerning spirits and have largely refused to investigate the subject. The danger of error is always made much more dangerous by the truth that is mixed with it. Error with no truth mixed with it would be at once rejected, but mixed in with truth will be received along with the truth. their performances may be explained on the plane of Spiritualism holds much of truth. While many of the natural, as trickery, yet certain things can only be explained by admitting the presence of an invisible, intelligent being, or spirit. We deny, however, that the spirits of departed human beings ever return to the earth except in the resurrection and at the second coming of Christ. The fact of the existence of spirits is clear and should not be questioned. There are good spirits and there are evil spirits, and the explanation of much of Spiritualism may be the fact

that it is a play with evil spirits. Because of the false doctrines that may be held by some, we should not hold back from an honest investigation of the teaching of the Bible concerning spirits. Evil spirits will be considered under the heading of Satan. Good spirits are divided into at least three classes, Seraphim, Isa. 6:2-6; Cherubim, Ezek. 11:22; and Angels. There is no evidence that these are all the same, though many seem to think they are. There is but little said concerning the first two, so we shall confine our study of the good spirits to the study of Angels.

**1. The Nature of Angels.**

Angels are spirits, Psa. 104:4; Heb. 1:7,14; hence are invisible to the natural eye, except as the eyes are divinely opened, as in 2 Kings 6:17, and in certain death bed scenes, or in certain cases of special revelation when Angels appear in visible form, Gen. 32:1,2; Luke 2:9,13; John 20:12. They are created beings, Gen. 2:1; Neh. 9:6; Col. 1:16. They had a beginning but will have no ending, being incapable of death, Luke 20:36. Angels are intelligent personalities for they see, 1 Tim. 3:16; speak, Luke 1:19,30; 2:13; worship, Heb. 1:6; joy and rejoice; Luke 15:7,10; have desire, 1 Pet. 1:12; hear, Psa. 103:20. They are, no doubt included in the expression, "principalities and powers in heavenly places," and as such are spoken of as capable of knowledge, Eph. 3:10; but while they have great knowledge they are nevertheless limited in knowledge, Matt. 24:36.

Angels originally were free moral agents with the possibility of sin and falling, and some of them fell, 2 Pet. 2:4; Jude 6. But by the fall they ceased to be Angels and became demons. The Angels probably still have the power of choice but have been lifted to the place where they cannot, or at least will not fall. The probation of Angels has ceased.

Angels are holy, Matt. 25:31; Mark 8:38; Luke 9:26; Acts 10:22; mighty or powerful, Psa. 103:20; 2 Thes. 1:7; 2 Pet. 2:11; have wisdom, 2 Sam'l. 14:20; are glorious in their appearance, Matt. 28:2,3; Luke 9:26. That Angels never get jealous may be seen by comparing Heb. 2:16 with Luke 2:13; 15:10. Angels do not marry, Matt. 22:30. Their word is steadfast, Heb. 2:2.

It might at first be supposed that little was, and could be known about Angels and other spirits, which is true in a measure, but one is constantly surprised to see how much can be known concerning these supposed unknowable beings, if he but consults the Bible. One is only safe in studying the subject of spirits when he studies it most carefully from the Bible.

**2. The Position of Angels.**

Angels at present occupy a position higher than man, Psa. 8:5; Heb. 2:7; 2 Pet. 2:11; but there is a time coming when redeemed man shall be equal to, Luke 20:36, and even superior to the Angels, 1 Cor.

6:3. Notice that, if the saints are to judge the Angels, Angels cannot be the spirits of departed saints.

Angels being created must occupy a position below God, or the Trinity. They obey God, Psa. 103:20, and are subject unto Jesus, 1 Pet. 3:22. They are not rulers, Heb. 2:5; but ministers or servants, Heb. 1:14. They are not objects of worship, Col. 2:18; Rev. 22:8,9. Angels differ in rank, Dan. 9:21; 10:13; 12:1; 1 Thes. 4:16; Jude 9; Rev. 8:2.

### 3. The Work of Angels.

1. *They are Messengers.*

The Church is missing much by not having a deeper grasp upon the truth as to the work of Angels, They figure quite largely in the work as recorded in the Scriptures and should be more fully recognized in their work to-day. Not that they care for the recognition of men, but such recognition would strengthen and give courage to men. The law was given through Angels,Acts 7:53; Gal. 3:19; Heb. 2:2. They were a medium of revelation, 2 Kings 1:15; Dan. 9:21-23; Zech. 1:9; Acts 8:26; Rev. 1:1. They foretold the birth of Samson, Judges 13:3; of John the Baptist, Luke 1:11,13; of Jesus, Luke 1:26-35; quieted Joseph's fears, Matt. 1:20; announced the birth of Christ, Luke 2:10,11; announced the resurrection, Matt. 28:5,6; foretold the Second Coming, Acts 1:11; and will announce the Second Coming, Matt. 24:31; and will come with Christ at His return, Matt. 16:27; 25:31; 2 Thes. 1:7. It was an Angel

that remonstrated with Balaam, Num. 22:22-27; warned Joseph, Matt. 2:13; lead Philip, Acts 8:26; and spoke to Paul, Acts 27:23,24. It is the Angels that carry the Spirits of the departed to heaven, Luke 16:22. The Angels are messengers of God and execute His will.

2. *They are Ministers.*

Angels ministered unto Jesus, Matt. 4:11; Luke 22:43; and will minister unto those who are heirs of salvation, Heb. 1:14. Theirs is a ministry of deliverance, Psa. 34:7; Isa. 63:9; Dan. 3:28; 6:22; Acts 5:19; 12:7-10; of protection, Gen. 19:1; 2 Kings 6:16, 17; Psa. 34:7; of encouragement, 1 Kings 19:5-8; Acts 27:23,24; of direction, Matt. 1:20; 2:13,19,20; Acts 10:3,22. We no doubt owe much to this ministration of which we shall know more when eternity opens. Angels do not work to be seen of men, or to be appreciated by men, but to glorify God.

Angels also have a ministry of judgment, Gen. 19:1,13; 2 Sam'l. 24:16; 2 Kings 19:35; 2 Chron. 32:21; Psa. 35:5; Acts 12:23; Rev. 7:1,2; 9:15. Of course God is the judge and the Angels have only to execute His judgments.

3. *They are Guardians.*

That the old belief in Guardian Angels is not incorrect may be seen from Gen. 24:7; Psa. 91:11,12; Matt. 18:10. The saints should get a firmer hold upon these truths.

4. *They are Reapers.*

At the end of the age the Angels are to be the

reapers, Matt. 13:39,41; and will gather together the elect, Matt. 24:31; Mark 13:27.

**4. The Number of Angels.**

This is very indefinite. All we know is that they are innumerable, 2 Kings 6:17; Psa. 68:17; Matt. 26:53; Luke 2:13; Heb. 12:22.

## V.

## THE DOCTRINE OF SATAN.

In studying this subject one must be careful to distinguish between the devil and demons. Our Authorized Version is not careful to make this distinction and in many cases the word devil should be demon. Only in the Margin of the Revised Version is this distinction carefully observed. The teaching of Scripture is that there is an innumerable host of demons or fallen angels, and that as chief over them is the devil or Satan, Matt. 12:24; 25:41; Rev. 12:7,9.

### 1. The Existence of Satan.

Certainly no one who believes the Bible can read the account of the temptation of Jesus, Matt. 4:1-10, and then deny the existence of Satan. Any method of interpretation which will eliminate a personal devil from the Bible will eliminate God and all other invisible personalities. Further evidence of his existence may be seen from Matt. 13:19,39; John 13:2; Acts 5:3; etc.

**2. The Origin of Satan.**

Satan and his host were originally in heaven, Isa. 14:12; Luke 10:18. They were not devil and demons, but Angels, while in heaven. They were as pure beings as the other Angels. But they sinned, John 8:44; 2 Pet. 2:4; 1 John 3:8; Jude 6; and were cast out of heaven, Luke 10:18; see also Rev. 12:7-9. By this fall Satan became the adversary of God, and all of God's work, 1 Pet. 5:8. As personalities the devil and demons are co-existent, with the Angels and created by the same hand. Certain infidel argument attempts to make much by trying to show the ridiculousness of a loving and holy God creating a wicked devil to tear down His work. But this argument amounts to nothing because it is based on a falsehood. God did not make the devil any more than He made a sinful man. God made a holy man, and the man by an act of his own became sinful. So God made Lucifer, a pure being, who by his own act of rebellion became the devil. So also with demons.

Some believe that Satan and God are co-eternal. But their argument is founded largely upon reason rather than any clear Scriptural statement. John 8:44 is sometimes used and it is argued that "from the beginning" is the same as "in the beginning," Gen. 1:1. But this is not at all clear since "beginning" in the Bible does not always refer to the beginning of, Gen. 1:1. "From the beginning," in John 8:44, seems to us to refer to the beginning of the devil. Not to the time when as a personality he began to exist, but

to the time when he began to be the devil. But even if it does refer to the same beginning as Gen. 1:1, it does not prove the point, for God has no beginning, and hence existed eternally before the beginning, hence existed long before the time referred to in John 8:44.

### 3. The Character of Satan.

Satan is called the Evil One, Matt. 5:37; 6:13; 1 John 5:19; R. V., and is unholy, John 8:44; 1 John 3:8; presumptious, Job 1:6; Mark 1:13; Rev. 12:7; malignant, Job 1:9; 2:4; fierce and cruel, Luke 8:29; 9:39,42; 1 Pet. 5:8. Possibly no one has ever overdrawn the wickedness and meanness of Satan's character but we have greatly neglected another side of his character. The Satan which is represented in poetry and art as a horrible being with horns, long ears, hoofs, and a tail, is certainly a myth. This picture may represent his real character but he is too wise to appear to man in that form. Such an appearance would repel all men. Satan is subtile, Gen. 3:1; and is very deceptive, even transforming himself into an Angel of Light, 2 Cor. 11:14; Eph. 6:11; Rev. 12:9; 20:7,8,10. Demons are the same in character as Satan.

### 4. The Position and Abode of Satan.

We sometimes speak of "all the devils in hell," but this certainly must be a false representation. Hell may be the headquarters of demons, but certainly they

do not stay at headquarters much, or else we are all in hell, for we all have frequent visitation and temptation by these creatures. But these beings are not shut up in the Pit yet. Hell is a part of their abode, 2 Pet. 2:4; but not all of it, for they are in the heavenlies, not in heaven—the special abode of God, but the heavenlies or heavenly places, Eph. 6:11,12. The Earth and Aerial regions are the places of their activity, Job 1:6,7; 1 Pet. 5:8.

Satan's position is, the Prince of the Power of the Air, Eph. 2:2; the Prince of this World, John 12:31; 14:30; 16:11; the God of this Age, 2 Cor. 4:4. We are very much mistaken if we think God is ruling this world to-day. If God were ruling, saloons, crime, vice, and all sin would be put out at once. God does over-rule, but Satan is the ruler, except in the hearts of God's true saints. To fail to see Satan's real position in the world may often cause us to be misled by the voices about us.

**5. Satan's Power.**

Here again we will be deceived if we are not careful. Satan is great in power, much more powerful than man, Eph. 2:2; 6:11,12; Heb. 2:14. The conflict now going on is terrific and must not be underestimated. Satan has power to perform miracles, 2 Thes. 2:9; Rev. 13:3,4; 16:14. We must not be deceived in these days of seances, mediums, and healings, into supposing that all of the mysterious and miraculous is of God. But though Satan is wonderful in power,

he is not as powerful as God, and is limited in his power by God, Job 1:12; 2:6; Mark 1:34; John 10:21; Rom. 16:20; Rev. 12:8. Satan may seem to be omnipresent but he probably is not, at least not more so than are the Angels. Matt. 4:10,11; Jas. 4:7; Rev. 12:8, would seem to indicate that he was not omnipresent. His apparent omnipresence may be explained by the fact that he is the chief or prince of demons, Luke 11:14-18, and through his innumerable host he is ever present.

### 6. The Work of Satan.

Satan is the author of sin in this world, Gen. 3:1-6; of sickness, Luke 13:16; Acts 10:38; of the great apostasy, 2 Thes. 2:9; 1 Tim. 4:1; and has power over death, Heb. 2:14. Satan is the enemy of God and righteousness and hates everything that is good because good is of God. He opposes God in all of His work. When God made man in His own image Satan sought to destroy that image and capture the man. He tempted Eve and reached the man through his bride, Gen. 3:1-6. In this attack he succeeded. He tempted Jesus, the second Adam, and failed, Matt. 4:1-11. Not satisfied with this defeat he now, as in Eden, seeks to reach Christ through His bride, the Church. He resists and hinders God's children in their work, Zech. 3:1; 1 Thes. 2:18; Rev. 2:10. It is the work of the Spirit to bring to remembrance the teaching of Christ, but Satan seeks to make one forget it. He taketh away the seed, the Word, when it

has been sown, Mark 4:15; and sows tares in the field, Matt. 13:39. He puts evil purposes into men's hearts, John 13:2; Acts 5:3; and enters personally into men, John 13:27. To be possessed of the devil does not necessarily make one go into fits and strange action. Satan will caricature God and make his work appear as near like the work of God as is within his power to do.

**7. Satan's Devices.**

Satan is very tricky in his work and we dare not be ignorant of or indifferent to his devices, 2 Cor. 2:11. He tempts, 1 Thes. 3:5; ensnares, 1 Tim. 3:7; 2 Tim. 2:26; lies, Gen. 3:4; 1 Kings 22:22; John 8:44; perverts the Scripture, Matt. 4:6; goes about seeking whom he may devour, 1 Pet. 5:8; and transforms himself into an angel of light, 2 Cor. 11:14. We usually think of Satan tempting men to awful deeds of sin. Sinners, under the power of the devil, do commit awful deeds of sin sometimes, but Satan does not necessarily require these deeds. His chief effort is simply to destroy faith in God, and God's Word, and to become our religious teacher. He hides the real results of sin and makes offers of advantage to those who will obey him. Study carefully Gen. 3:1-5; Matt. 4:1-10 in this connection. Satan was the first destructive Higher Critic and Unitarian.

Satan uses men, John 13:2; but he is a conquered foe and can have no power over men except by man's own consent. Satan could do but little damage in

the world to-day if it were not for the fact that men allow him to use them.

**8. Satan vanquished by Christ.**

Satan is a conquered foe. He was vanquished by Christ; by His resisting him, Matt. 4:11; by His casting out devils, Matt. 4:24; 8:31,32; Mark 1:23-26; Luke 13:32; by His giving power over him, Matt. 10:1; Mark 16:17; Luke 9:1; Acts 19:12; by destroying his works, 1 John 3:8; and in His death, Col. 2:15; Heb. 2:14. If our lives are entirely submitted to Christ we need not fear the devil.

**9. The Saints' Duty regarding Satan.**

The fact that we have such a powerful, wicked, and deceitful foe should drive us to Christ, and to be sober and watchful, 1 Pet. 5:8. We must give no place to the devil, Eph. 4:27; but resist him, 1 Pet. 5:9; and put on the Whole Armor that we may stand against his wiles, Eph. 6:11,16. When one is submitted to God and thus resists him, he will flee, Jas. 4:7. Satan may be overcome by the saints, 1 John 2:13; through the blood of the Lamb and by their testimony, Rev. 12:11.

**10. The Sinner's Relation to Satan.**

All the wicked are the children of the devil, Matt. 13:38; John 8:44; Acts 13:10; 1 John 3:8,10; and are possessed by him, Luke 22:3; Acts 5:3; Eph. 2:2. The teaching of some concerning the Fatherhood of

God and Brotherhood of man has no Scriptural basis. God was originally the Father of all, but by sin man lost his inheritance and became the child of wrath, Eph. 2:3, or of the devil. Only by a new birth do we become children of God.

**11. The Destiny of Satan.**

Ever since the fall of man Satan has been under a special curse, Gen. 3:14. Eternal fire is prepared for the devil and for demons, Matt. 25:41. He shall be bruised by God, Rom. 16:20. At the coming of Christ Satan will be bound for 1000 years, Rev. 20:2,3. After the 1000 years he will be loosed for a little season, Rev. 20:3,7; and then will be cast into the Lake of Fire forever, Rev. 20:10.

## IV.

## THE DOCTRINE OF MAN.

### 1. The Creation of Man.

Man is the work of God by His direct creation, Gen. 2:7; Acts 17:29. Making man out of the dust of the earth is not evolving him from a monkey. God made man. But what did God make when He made man? or, what is man? Man is a three-fold being, body, soul, and spirit, and it takes all three parts to make the man. It is a mistake to represent the body as simply the house in which the man lives. The soul and spirit live in the body but they are not the man apart from the body. God made man, and He made body, soul, and spirit. Notice the three parts in the account of creation in Gen. 2:7. First, "The Lord God formed *man* of the dust of the ground." This evidently is the body or material part of man. This is not life, it is simply material, but it is a real part of man, for when God made man he made a body. There is no hint that He made man and then the body for man to live, in. Second, "And breathed into his

(notice this pronoun used referring simply to the body which was made of dust, thus giving further proof that the body is part of the man), nostrils the breath of life." This is the very breath of God breathed into man. The word translated breath here is very similar to the word spirit and sometimes they are translated interchangeably. This is God creating the spirit of man, that part which connects man with God, is capable of receiving God, and makes man immortal. Third, "Man became (not had) a living soul." Soul is the animal or natural life. The Hebrew word is *"Nephesh"* and is translated creature in Gen. 1:20,21,24. Animals are dual, body and soul, but man is a trinity, body, soul and spirit, 1 Thes. 5:23. When God made man He made a material body, animal life or soul, and spirit, and the man is not a complete man without these three parts. The body is the material part and the soul and spirit are life. The soul is the seat of animal emotion, passion, affection, appetite, etc. The spirit is that which is capable of union and communion with God.

God made *man,* not *a man.* When He made Adam it was the human race which He created. God reckoned all men in Adam and all of the race came from him, Acts 17:26.

Man was made in the image of God, Gen. 1:26,27; 9:6; James 3:9. All that this image meant we connot tell. Jesus was in this image, Col. 1:15. From Eph. 4:23,24; Col. 3:10, we may judge that it consisted in righteousness and knowledge, or intellect, that

is, in spirit and soul. Arguing from the standpoint of full redemption, that full redemption takes in the redemption of the body in Christ's likeness, Psa. 17:15; Phil. 3:21; and that Christ is in the form of God, it would seem that man was originally in the likeness of God in his body. There is no doubt that the body has been greatly affected by the fall. Man when created was strong in intellect, sufficiently strong to name all of the animals, Gen. 2:19; and to be given dominion over the works of God's creation, Gen. 1:28. There is absolutely no ground for the evolutionary theory, that is, that man sprang from the lower animals and was first a savage and gradually became civilized. At the very first view we get of man, he is a being of lofty intellect. Certain classes of men did drift into savagery, and some of them have been brought back to civilization; but the whole race was originally started out with splendid intellectual powers. Some of the Ancients were superior in certain arts to the boasted achievements of the present.

Man, when created, was holy and upright, Eccl. 7:29. He knew good but knew no evil, Gen. 3:5. In no other place is the original holiness of man seen more than in Gen. 2:25. Compare this condition with the present conditions of vileness of mind and passion. Man originally was holy in body, soul, and spirit. Even his animal or soul powers, his affections, appetites, and all flesh powers were pure and holy. Man was not created a sinner but he became a sinner, and

sin entered the world through his conscious voluntary act.

Man, created in the likeness of God, was given procreative powers to reproduce that likeness in his offspring. In creation all things were to bring forth "after his kind."

**2. The Fall of Man.**

1. *The Fact of the Fall.*

The beautiful story of creation is soon marred with the sad story of the fall, Gen. 3:1-6. Satan first attacked Eve and deceived her, but Adam was not deceived, 1 Tim 2.:14. Notice the steps in the fall: (1) Satan gained her attention, (2) suggested a doubt as to God's word (3) suggests unjustness in God's government, (4) gets her to look at that which God has forbidden, (5) brings her to desire the forbidden thing, (6) gets her to disobey God, and (7) to lead her husband into disobedience. The sin was not in the mere eating of the fruit but in the disobedience and rebellion. The depth of sin cannot be measured by the largeness or smallness of the act performed.

2. *The Result of the Fall.*

(1) As a result of the fall man became a *sinner.* Not Adam alone, but all men, in all ages of the world's history, Rom. 5:12,19. Through the fall man's spirit became dead. Death simply means separation. By sin the spirit is separated from God, is dead, Eph. 2:1. (2) By the fall man also became *sinful,* his soul became possessed by sin, i. e., the animal life or

the flesh with its natural powers became possessed by sin, Rom. 7:17,20,23; 8:3. This is original or inherited sin, the carnal nature. (3) By the fall the seed of death entered into the body, Rom. 5:12. Had it not been for the atonement of Jesus, the Lamb slain from the foundation of the world, man would have died immediately body and soul, as well as spirit, when he sinned. But by the atonement his life was spared that he might find salvation, though the seed of death is left in his body and he will die. Death came by sin.

This condition is transmissable to man's offspring. Every child that is born into the world, so far as its natural inheritance from man is concerned, is dead spiritually and separated from God, has sin in its soul or flesh nature, and has the seed of death in its body. Adam was fallen and brought forth children in his own likeness, not in God's likeness, Gen. 5:3. See also Psa. 51:5; Eph. 2:3. Notice in this last text what we all are or were by nature. Without Jesus Christ all men are by nature sinners and the human race is vile, Gen. 6:5; 8:21; Jer. 17:9; Rom. 3:9-18. That which is born of the flesh is flesh, John 3:6; and the flesh is enmity against God in its present sinful condition, Rom. 8:7,8.

3. *The Curse and Man's Destiny.*

The immediate curse is found in Gen. 3:16-19. It includes, (1) sorrow and pain in child birth, (2) subjection of the wife to her husband, (3) sorrow in eating of earth's fruit, (4) hard toil to get a livelihood, (5) the return to dust. Man is also driven out

of the garden of Eden and shut out from the tree of life, Gen. 3:22-24. Thus his hope of eternal life is gone so far as the provision of creation is concerned. Except some other provision be made man is eternally lost, shut up to eternal death as his only possible future destiny.

### 3. The Condition of Man at Birth.

We have already seen that man's condition at birth is, so far as nature is concerned, sinful. The atonement of Jesus Christ, however, reaches the little child. But for the atonement every little child who dies would be lost. By the atonement, every child born into the world is raised to a state of innocency, free from guilt. and is kept in that state until conscious sin is committed. Should it die in that condition of innocency it would go to heaven. Rom. 4:15; 5:13, certainly takes in the little child. In its ignorance it has no law. On the ground of the atonement God, by His own sovereign act and in consideration of the child's ignorance, now counts no sin against the child until the age of responsibility. But while a child is thus without transgression and free from the guilt of sin, it is not free from the sin in the flesh or the sinful nature. This may be seen by the temper of all children, and from Job 15:14; 25:4; Psa. 51:5; Eph. 2:3.

### 4. The Age of Responsibility.

This is the time when a child awakes to its obligations to God, when it comes to know right and wrong

in their relation to God. Some children come to this age much sooner than others. After this time man's salvation is no longer dependent upon the sovereignty of God alone, as it has been in infancy, but now man is saved or lost according to his choice of Christ and righteousness or of sin and Satan. Because of the inward bent to sin, or sin in the flesh, every man when he arrives at the age of responsibility chooses and hence commits sin, Isa. 53:6; Rom. 3:23; Gal. 3:22. See this period of life described in Rom. 7:9. This choice makes the man a sinner and throws him right back where Adam was when he sinned, without hope of salvation except by repentance and faith in Jesus Christ.

**5. The Future Destiny of One Who Remains in Sin.**

The future state of man is divided into two periods. The first is that period from the time of death to the time of the resurrection. The second is from the resurrection onward. These two periods are sometimes called the "intermediate state" and the "future state."

He who continues to live in sin will die as he lives, and dying in sin he cannot go where Jesus has gone, John 8:21,24; but will be cast into hell, Psa. 9:17; where he will be terribly punished, Rom. 2:5,6,8,9. This is a state of conscious suffering as the consequence of sin, Luke 16:22-28. At death the body and spirit are separated, the body by decomposition re-

turns to dust, Gen. 3:19; and the spirit goes to hell, Pso. 55:15; Luke 16:23. All who remain alive at the second coming of Christ and continue in conscious rejection of Jesus, will at that time enter upon this same punishment, the body returning to dust and the spirit going to hell, 2 Thes. 1:7-9.

At the Resurrection the body and spirit will be reunited, the body coming out of the grave, John 5:28,29; and the spirit from hell, Rev. 20:13. This raised body is indestructible, capable of eternal burning, and is now, together with the soul and spirit, cast into the Lake of fire, Rev. 20:15; 21:8. This is not annihilation but eternal punishment, Isa. 66:24; Matt. 25:41; 2 Thes. 1:9; Rev. 14:11. It is punishment that never ends. It is eternal death. Death does not mean ceasing to exist, 1 Tim. 5:6; but it means separation. Eternal death is eternal separation from God and all that is good. It is eternal destruction. But destruction does not mean to cease to exist as there is no such thing as annihilation in all nature. When a house is destroyed by fire, every bit of the material still exists but is now gases and ashes. The house is destroyed in the flames but every bit of the house still exists and will exist forever somewhere and in some condition. Eternal destruction as applied to the sinner means a condition of being in a place of conscious unending torment, Luke 16:22-28.

But it is objected that "eternal" and "everlasting" sometimes refer to a definite limited period. This is true. The word frequently translated "eternal" or

"everlasting" means "age-long" and may refer to a limited period if the age referred to is a limited period. But the expression "forever and ever" means literally "unto the ages of ages", or through all ages, and is never used of a limited period.

**6. Repentance.**

Thank God, none need thus perish. There is salvation provided for all through the atonement of Jesus Christ. God has made this salvation possible, and now the next step is to be taken by man. It is the step of repentance.

1. *What is Repentance?*

In the New Testament the word translated repentance is the noun *"metanoia"* and the verb *"metanoco,"* which means an "after-thought" or an "afterconcern," or "a change of mind," or "to have another mind." It is to give thought or be concerned relative to a thing after it has been done, and to change one's mind concerning the thing done. In the Old Testament the word is *"nacham"* and means to be penitent. Repentance, then, means both sorrow and change. Sorrow for the sin is not repentance, though it is an element of repentance. Repentance is being so sorry for sin that one gives up sinning and goes to doing righteousness, turning from sin to God. See Jer. 8:6; Jonah 3:7-10 cf. Matt. 12:41; 1 Thes. 1:9.

2. *The Importance of Repentance.*

The universal call of the Old Testament is to repentance. When we come to the New Testament,

repentance is very prominent in the preaching of John the Baptist, Matt. 3:2; of Jesus, Matt. 4:17; Mark 1:15; of the Apostles, Mark 6:12; Acts 2:38; to both Jews and Gentiles, Acts 20:21; 26:20. It is strongly emphasized in Christ's parting commission, Luke 24:47; and a direct command of God, Ezek. 18:30; Acts 17:30; and of Christ, Rev. 2:5,16; 3:3. It is absolutely essential in order to escape hell, Luke 13:3,5; and the Lord's supreme desire concerning all men, Ezek. 18:31,32; 33:11; 2 Pet. 3:9. This subject is certainly of sufficient importance to claim a large place in the preaching of our day. To neglect this will produce a weak and worldly Church.

3. *How Repentance is Accomplished.*

While repentance is largely man's part or work yet no man can really repent of himself. Repentance is granted by God, Acts 11:18; 2 Tim. 2:25; given by Jesus, Acts 5:31; brought about by the preaching of the Word, Acts 2:37,38; and godly chastisement and reproof, Rev. 3:19. The goodness of God leadeth to repentance, Rom. 2:4; and godly sorrow worketh repentance, 2 Cor. 7:10.

4. *How Repentance is Manifested.*

Repentance is no mere sentiment or pretense. To be genuine it must be accompanied by certain fruits, Matt. 3:8; such as deep sorrow for sin and great humiliation, Job 42:6; Joel 2:12,13; Zech. 12:10; Luke 10:13; confession of sin, Hosea 14:1,2; Luke 18:13,14; turning away from sin, Isa. 55:7; Ezek.

14:6; 18:30; unto God, Acts 26:20; and earnest prayer, 1 Kings 8:33,35,47.

5. *Some Results of Repentance.*

The general results of repentance may be briefly summed up as joy in heaven, Luke 15:7,10; and the forgiveness of the repentant one, Isa. 55:7; Acts 3:19. This last result brings us to our next heading.

### 7. Justification.

1. *What is Justification?*

Justification is a forensic term and suggests the action of a judge, who, after a fair trial, pronounces a person innocent who had been accused before him. *Legal Justification* is being found innocent of the charge, or justification by obedience to the law, Rom. 2:13; Jas. 2:10. Angels are thus justified, but man, having broken the law cannot now be justified by the law, Rom. 3:20; Gal. 2:16. The law having once been broken has no power to justify, except there be a law to justify law-breaking, which would be the breaking down of all law. Legal justification is impossible for men, yet many to-day are preaching salvation by good works or by the law. *Evangelical Justification* is that act by which the person proved guilty is by some means declared righteous and acquitted and placed in a relationship to the government as though he had not committed the crime. This is the only justification possible to man, hence the justification generally referred to in the Bible.

Justification is pardon and forgiveness. It is not

a work in man whereby he is changed, but the work of God as the great Judge blotting out the sentence that was against him. Sanctification is the work wrought in man whereby he is changed. In Justification we are accounted righteous, in sanctification we are made righteous. Justification is forgiveness, pardon, and the accounting one as righteous. Luke 18:13,14; Acts 13:38,39; Rom. 4:5-8. Thus justification is the remission of the penalty due to sin and a restoration to forfeited immunities and privileges, the person justified being counted righteous and treated as such by God.

2. *How Justification is obtained.*

Justification was promised in Christ, Isa. 53:11; and is not of works but of free grace through Christ, Rom. 3:24; 4:16; 5:18. Justification is not merited by man, is not on the ground of any desert there is in man. The ground of our justification is the shed blood of Christ, Rom. 5:9 cf. 2 Cor. 5:21; Gal. 3:13; 1 Pet. 2:24. Man's part after having repented is faith in Christ, and as soon as one thus believes in Jesus he is justified. Men are justified on the condition of faith in Christ, Acts 13:39; Rom. 3:26,28; 4:5; 5:1. But this faith must be such as to mainfest itself in work, Jas. 2:22-24. Jesus was raised for our justification, Rom. 4:25; cf. 1 Cor. 15:17. We are justified in the name of Jesus and in the Spirit, 1 Cor. 6:11.

3. *The Results of Justification.*

The results of justification are peace with God,

Rom. 5:1; the entire account being wiped out, Acts 13:39. God has absolutely nothing reckoned against the one thus justified. God having justified, no man can condemn, Rom. 8:33,34. We do not deny that we have done very wrong, but now it is all under the blood, and God has justified. Men may talk and accuse but they cannot condemn. The believer's character is safe in Jesus. By justification we are made heirs, Titus 3,7; and shall be saved from wrath, Rom. 5:9; and are insured of glorification, Rom. 8.30. No justified person, so long as he remains justified can ever go to hell.

In all of these results it will be noticed that there is no change in the individual suggested. It is not a work wrought *in* the individual but *for* the individual in the government of God. It is a change in standing or relationship but not of character or nature. But there is a work wrought in connection with the work of justification which is in and does change the individual, which we will consider next.

### 8. Regeneration or the New Birth.

1. *What is Regeneration.*

Regeneration is that part of sanctification which is wrought contemporaneous with justification. The word regeneration occurs but twice in the Bible, Matt. 19:28; Tit. 3:5. The word means to again generate or bring to life and is a theological term referring to the New Birth, John 3:3-8. This is a spiritual birth or the re-birth of man's spirit, John 3:6. We

have already said that through the fall man's spirit died or was separated from God. In regeneration his spirit is again born or re-united to God. It is a passing out of death into life, Eph. 2:1,4,5; 1 John 3:14; a new creation, 2 Cor. 5:17: Gal. 6:15; a new heart and a new spirit, Ezek. 11:19; 18:31; 36:26.

2. *The Necessity of Regeneration.*

John 3:3,7 show that the new birth is absolutely essential in order to enter the Kingdom of God. Education, morality, baptism, joining the Church, orthodoxy nor anything else, nor all else combined will take its place. The reason for this is that all men are sinners, and all one receives through the natural generation of the flesh is flesh, John 3:6; and the flesh by nature is corrupt and cannot inherit the Kingdom of God, 1 Cor. 15:50; Gal. 5:19-21. Also God is holy and heaven is a holy place, and sinful man must be changed in order to fellowship God and enjoy heaven.

3. *How men are regenerated.*

Regeneration is not a birth of flesh and blood, or of the will of man but of God, John 1:13; of Christ, 1 John 2:29; of the Holy Spirit, John 3:5,6; Tit. 3:5; by the Word of God, Jas. 1:18; 1 Pet. 1:23; through the preaching of the Gospel, 1 Cor. 4:15. Man's part is faith, Gal. 3:26. In regeneration the Word is the seed, Luke 8:11. The Word is first implanted and then comes the quickening, Eph. 2:1; and then the full birth.

4. *Results of Regeneration.*

By the New Birth one becomes a babe in Christ, 1 Cor. 3:1,2; 1 Pet. 2:2. A babe is one just newly born. The regenerate man is born into the family of God, John 1:12,13; and, his spirit having been brought from death to life, he begins to live in newness of life, Rom. 6:4. In justification his sins are all forgiven and in regeneration he is given power not to sin and he quits sinning, 1 John 3:9; 5:18. Sin here evidently means committing sin. There is no such thing as a sinning Christian, 1 John 3:8. There may be some sinning Church members and sinning professors of religion, but a sinning Christian is just as impossible as an honest thief. A person might take something that belonged to another by mistake but this would not incur guilt or be considered as stealing. So one who is regenerated may do wrong by mistake but being a mistake it will not bring guilt or be considered as sinning. But while the spirit of man that is now re-born is holy and is given power to control the whole man so that he does not sin, yet he still has sin in the soul, the animal life with its appetites and powers, Rom. 7:20,23; 8:3; 1 Cor. 3:1-4; Gal. 5:17. But this sin principle, inherited sin, or sin as a state is kept under and controlled now since the spirit has been re-born and reunited to God, so that the person does not continue sinning.

The regenerate man not only "doth not commit sin" but he also "doeth righteousness," 1 John 2:29; and begins to love, 1 John 3:14; 4:7; has victory over

the world, 1 John 5:4; and is a saved person, Tit. 3:5; having the Holy Spirit with him and the promise of the Spirit's indwelling, John 14:15-17.

**9. Adoption.**

The word adoption is found in the Bible but five times, Rom. 8:15,23; 9:4; Gal. 4:5; Eph. 1:5. It means, literally, "the placing of a son," and is closely related to regeneration. In regeneration one is given the nature of a son of God, and in adoption one is given the position of a son of God. Regeneration is a change of nature and adoption is a change of position or relation. Justification and adoption are both a change of relation, the difference being that justification is a change of relation to the government of God, and adoption is a change of relation to the family of God.

**10. Conversion.**

Justification, regeneration and adoption are coetaneus. They have their technical difference of meanings, but as to point of time they are all wrought at the same instance. The three together constitute what theologically we call conversion. To become converted is to become a Christian and to restore one to the innocency of childhood, Matt. 18:3. The word literally means to turn about or change. In theology it means such a change as can be wrought by God alone, Lam. 5:21. Man must turn to God and then

God will change the man. The converted man is a changed man.

The converted man so long as he remains converted can never go to hell. At death his body and spirit will be separated, the body will return to dust, Gen. 3:19; and the spirit will go to paradise, Luke 16:22; 23:43. At the resurrection the body and the spirit will again be united, Job. 19:26,27; Isa. 26:19; 1 Cor. 15:53; and enjoy eternal fellowship with the Lord, 1 Thes. 4:16,17.

### 11. Sanctification.

To sanctify means, "to make free from sin, to cleanse from moral corruption and pollution, to purify." Sanctification is "the act of sanctifying or making holy; the state of being sanctified or made holy; the act of God's grace by which the affections of men are purified or alienated from sin and the world, and exalted to supreme love to God; also the state of being thus purified or sanctified." (Webster's Dic.) The word comes from two latin words, *"sanctus,"* holy, and *"facere,"* to make.

These definitions are in harmony with the Bible use of the term. In Lev. 27:14,16; Num. 8:17; 2 Chron. 7:16; sanctify means to set apart for a sacred or holy use, set apart unto God. In Ex. 19:22; Lev. 11:44; 20:7; 1 Chron. 15:12,14; 2 Chron. 29:5,15-18; 1 Thes. 4:3,7; 5:22,23; Heb. 9:13, it means to cleanse, purify, make holy. Sanctification means separation from sin unto God, made holy and set apart for God.

By justification we are accounted holy, and by sanctification we are made holy. Any work of grace, then, that in any degree makes one holy is a work of sanctification.

Sanctification is both an act and a state. As an act it is instantaneous. As a state it is continuous and progressive. As an act there is a time when one is definitely sanctified. As a state one continues to increase in and perfect holiness, 2 Cor. 7:1. Sanctification is divided into two parts. In 1 Thes. 5:23, we have the expression, "sanctify you wholly," implying that there is a partial sanctification. The parts are (1) regeneration, (2) entire sanctification.

1. *Regeneration as Partial Sanctification.*

Regeneration is the giving of a new life, a new heart, a new spirit. That which is given is given by God, hence is holy and needs no further work of cleansing. If this is not the case, then God gives that which is not holy, and He is responsible for the lack of holiness. We have already seen that in regeneration it was the spirit that was re-born. This new born spirit is holy, but in the soul or flesh there is still sin which needs a further work of cleansing. By comparing 1 Cor. 1:2 with 1 Cor. 3:1-3, we find Paul calling those who had been regenerated, born into Christ but were yet carnal, sanctified. They were made holy in spirit but there was still carnality in the soul. They were sanctified in part but not entirely. "Holiness begins when the principle of purity, namely,

love to God, is shed abroad in the heart in the new birth."—*Binney.*

2. *Entire Sanctification.*

Entire sanctification is that further work of cleansing whereby sin in the flesh is destroyed, or taken out, and the soul powers are purified and made holy. While regeneration is a part of sanctification yet one cannot be said to be sanctified only in a partial sense until this other work has been accomplished. To be sanctified, then, except in rare cases where the word is used in a limited sense, means to be regenerated and cleansed from inbred sin. In this sense of entire sanctification we now use the word. Sanctification, is a work wrought coetaneous with the Baptism with the Holy Spirit. In the lesson on the Baptism with the Holy Spirit we saw that one of the results of that baptism was cleansing from sin, or making holy, and this cleansing is sanctification.

3. *Sanctification a Present Possibility.*

That sanctification is an experience which is a present possibility to the believer is evident from the fact that it is the will of God, 1 Thes. 4:3; Heb. 10:10; the command of God, Lev. 11:44; 1 Pet. 1:15,16; the choice and calling of God, Eph. 1:4; 1 Thes. 4:7; 2 Thes. 2:13; it must come before one enters heaven, Heb. 12:14; and is God's only purpose for us all the days of our life, Luke 1:75. It was one of the purposes of Christ's death, Heb. 13:12; He died not only to forgive sins but to condemn sin in the flesh, Rom. 8:3; and the cleansing from sin in the flesh is a pos-

sibility, Rom. 6:6; Eph. 4:22; Col. 2:11; 3:9. If one will depart from iniquity and walk in the light the blessing will then be his, 2 Tim. 2:19-21: 1 John 1:9. We are encouraged to pray for it, Psa. 51:2,7,10; 1 Thes. 5:23. Jesus prayed that the disciples might be sanctified, John 17:17; and at the same time prayed that they should not be taken out of the world, John 17:15; hence sanctification must be possible in this life.

4. *How Men are Sanctified.*

Men are sanctified by God, 1 Thes. 5:23; Jude 1; by Christ, Eph. 5:25,26; by the Holy Spirit, Rom. 15:16; 2 Thes. 2:13; 1 Pet. 1:2; by the blood, Heb. 13:12; 1 John 1:7. This looks like it could be done.

Man's part in this work is two-fold. In being converted, man had to repent, surrender and believe. In sanctification man must first yield his members, present his body, or dedicate himself wholly to God, Rom. 6:19; 12:1; and then believe, Acts 26:18.

This is not a gradual but an instantaneous work of grace. In proof of this compare Rom. 15:16, or the fact that sanctification comes as a result of the Baptism with the Holy Spirit, with Acts 8:17; 10:44; 19:6. Sanctification as a state is progressive, that is, there is progress in sanctification. One is first made holy and then goes on perfecting holiness, 2 Cor. 7:1. But holiness is never attained by growth.

5. *Who May Be Sanctified.*

Sanctification is not an experience for the world, John 14:15-17. Notice that it is positively stated that

the world cannot receive the Spirit in His indwelling, or the baptism with the Spirit, which is sanctification. Sanctification is for the Church, Eph. 5:25,26. The world is the sinner and the Church is the Christian. The sinner can be converted and the Christian can be sanctified. Also in 1 Cor. 3:1-3 we see some people who had been converted but were not sanctified wholly, for they were yet carnal. If they ever received this experience it was subsequent to their conversion. Notice further that the sealing with the Spirit is after one believes, Eph. 1:13; that up at Ephesus there were certain persons who were disciples who had not received the Holy Spirit but who did receive Him as a subsequent experience, Acts 19:1-6; that the Samaritans received two definite experiences, Acts 8: 5,6,7,12,14-17; and that Jesus prayed that His disciples who were already converted might be sanctified, John 17:6,8,12,14,16,17.

No one but a converted person can be sanctified wholly, but as soon as one is converted he may be sanctified.

6. *The Results of Sanctification.*

Besides the further work of holiness, or we might say the completion of the work of holiness, so far as the work of a definite experience is possible in this life, in the cleansing of the soul, the animal life, the flesh, from sin, Rom. 6:6; Col. 2:11, the sanctified are all one with Jesus, Heb. 2:11. Sanctification is salvation, 2 Thes. 2:13. Conversion is salvation from the guilt of sin, and the committing of sin, but sanc-

tification is salvation from the inbeing of sin. Sanctification results in seeing the Lord, Matt. 5:8; Heb. 12:14. The sanctified are perfected, that is, they have the experience of Christian perfection forever if they remain sanctified, Heb. 10:14. The sanctified are not faultless but they are blameless, Eph. 1:4. Faultless calls for perfect work, but blameless for perfect motive or perfect love. Sanctification is the preparation for our presentation to Christ at the Rapture, Eph. 5:25-27.

**12. Christian Perfection.**

Christian Perfection is a theological term which is equivalent to the term entire sanctification. They both refer to the same experience. Many entertain great fear of the word perfection when applied to Christian experience. It would be a surprise to many to discover how often the word is used in the Scriptures. That there is a perfection held out in the Bible as a present possible experience is evident because it is commanded, Gen. 17:1; 1 Kings 8:61; Matt. 5:48; 2 Cor. 13:11; Heb. 6:1; because men have been perfect, Gen. 6:9; 1 Kings 15:14; 2 Kings 20:3; Job 1:1,8; 2:3; Phil. 3:15; because it is a thing to be prayed for, 1 Chron. 29:19; 2 Cor. 13:9; Col. 4:12; Heb. 13:20, 21; 1 Pet. 5:10; because it is the great object of the Gospel ministry, Eph. 4:11-13; Col. 1:28.

Whenever another word is used along with the word perfect it limits the meaning of the word perfect. To speak of a perfect engine does not mean that it

can read, write, and speak. In this case it is an engine that is perfect, and an engine neither reads, writes or speaks. So also when we speak of Christian perfection, perfect is qualified and limited by Christian. A Christian is a human being, hence Christian perfection is a perfection consistent with humanity. But a Christian is not necessarily one who can talk Latin, Greek, or Hebrew, or who understands perfectly all of science and mathematics. Christianity is not education. Neither is it physical strength or social standing. Christianity is a relationship to God and a condition of heart or life, hence Christian perfection has to do with this phase of human life only. It is not absolute perfection as God is perfect. It is not Angelic perfection. Neither is it perfect as Adam was perfect before the fall. It is a perfection consistent with man's fallen condition and his present possibilities in Jesus Christ, for it is Christian perfection.

Christian perfection is not perfection of the head or intellect but of the heart, 1 Chron. 12:38; 28:9; 29:9. It is not absolute moral perfection. We are not faultless but blameless, 1 Thes. 3:13; 5:23. We will make mistakes but need not sin. It is not freedom from temptation, Jas. 1:2,12; 1 Pet. 1:6,7. It is not infallibility, or a state of grace from which we cannot fall, for Adam was holy or perfect and fell. It is not perfection before men but before God, Gen. 17:1; Deut. 18:13; 1 Kings 8:61; Eph. 1:4; in love, 1 John 2:5; 4:12,18; in peace, Isa. 26:3. Christian perfection

is sanctification, and the sanctified are perfect, Heb. 10:14. Only God can make one perfect, 2 Sam'l. 22:33; Psa. 18:32.

### 13. Growth in Grace.

Every Christian must grow, Eph. 4:15; 2 Pet. 3:18. There is no state of grace, in this life at least, where one has reached a maturity that admits of no further development. Christian perfection is to be developed and holiness is to be perfected, but growth is not holiness, sanctification or perfection.

The various means of grace are the Word, Acts 20:32; 1 Pet. 2:2; prayer, Luke 18:1; 1 Thes. 5:17; testimony, Rom. 10:9,10; Christian work, Matt. 25:14-29; Jas. 2:17; the Church services, Heb. 10:24,25; the ministry, Eph. 4:11,12; laying aside every weight, Heb. 12:1,2.

### 14. Glorification.

The sanctified as the converted, if they die, the spirit and body are separated, the body being placed in the grave and the spirit going to be with Christ, 2 Cor. 5:6,8; Phil. 1:23,24; but at the resurrection the body and spirit will be reunited, as seen before. If they do not die but are alive and remain at the coming of Christ there will be no such separation of body and spirit but they will have their bodies changed the same as the resurrected ones, 1 Cor. 15:51. This changing of the body, together with its accompanying blessings we call glorification. The fact of glorifica-

tion may be seen from John 17:24; Rom. 8:17; 1 Cor. 15:43,44,51,52; Phil. 3:21; 1 Thes. 4:16,17. The saints will come with Jesus in His glory, Col. 3:3,4; Jude 14; and will be with Him on His throne judging the world, 1 Cor. 6:2; Rev. 2:26; 3:21; and judging Angels, 1 Cor. 6:3. They will be kings and priests unto God, 2 Tim. 2:12; Rev. 5:10; 20:6.

**15. Salvation.**

Wonderful is the work of God in His redemption of man. Man is a trinity, body, soul, and spirit. Man was originally holy but by sin he fell, the spirit becoming dead in sin, the soul becoming possessed by sin, the seed of death entering the body. By justification and regeneration man is saved, that is, the spirit is made alive. By sanctification man is saved, that is, the soul is cleansed from the inbeing of sin. By glorification man is saved, that is the body is delivered from the seed of death and made incorruptible. Thus in full salvation man is saved body, soul, and spirit; saved in every point where sin affected him.

## VII.

## THE DOCTRINE OF HEAVEN.

### 1. The Origin of Heaven.

Heaven is a part of God's creative work, Gen. 1:1; 2 Kings 19:15; 2 Pet. 3:5; Rev. 10:6; and, like God's work, is everlasting, Psa. 89:29; 2 Cor. 5:1; and immeasurable, Jer. 31:37.

### 2. What is Heaven?

The word heaven is used in three different senses. First, it is used to refer to the atmosphere around us where the clouds are seen, Gen. 1:7,8,20; Matt. 24:30. Second, it is used for the immeasurable space in which the sun, moon, and stars are set, Gen. 1:15-17; 15:5; Josh. 10:13; Psa. 19:1. Third, it is used in referring to the place of God's more immediate dwelling, Eccl. 5:2. These three may be understood as three heavens, the latter of which is the third heaven referred to by Paul, 2 Cor. 12:2. Heaven is a real place as is evident from the further description given. Comparatively but little can now be known

of heaven but all has been revealed to us that is necessary for us to know at present.

### 3. Where is Heaven?

As to the exact location of heaven nothing definite is told us in the Scriptures. It is represented as being far away, Psa. 103:11; Isa. 55:9; yet within speaking distance of certain persons, Ex. 20:22; Deut. 4:36; Mark 1:11; 2 Pet. 1:18. It is always spoken of as up above us, Deut. 30:12; 2 Kings 2:11; Psa. 14:2; 80:14; Mark 16:19; Rev. 11:12. Since this globe is round and revolving, up would simply mean that it was apart from the earth.

### 4. The Inhabitants of Heaven.

Heaven is the more especial abode of the omnipresent God, Psa. 11:4; Eccl. 5:2; Acts 7:48,49; of Jesus, Acts 7:55; Heb. 4:14; 8:1; 9:24; 1 Pet. 3:22; of Angels, Matt. 18:10; 28:2; Mark 13:32. Heaven is the home of redeemed saints after they depart this life; Matt. 8:11; 2 Cor. 5:1; Heb. 6:19,20; 1 Pet. 1:4; Rev. 7:9,14; see also 2 Kings 2:11. The Holy Spirit came down from heaven, John 1:32; 1 Pet. 1:12. There may also be many other classes of beings in heaven of whom we know nothing. We read in the Bible of Cherubim and Seraphim, and there may be others.

### 5. Conditions in Heaven.

Heaven is a holy place, 2 Chron. 30:27; Psa. 20:6; a prepared place, John 14:2. It is a place of individual

conscious existence, as will be evident from the further conditions given. Heaven is a place of joy and pleasure, Psa. 16:11; Luke 15:7; a place of peace, Luke 19:38; a place of comfort, Luke 16:25; a place where God's will is perfectly done, Matt. 6:10. A brief description of the redeemed in heaven is given in Rev. 7:16,17. Heaven is a sort of safety deposit bank where the saints on earth may lay up treasures for the future, Matt. 6:20; Luke 12:33.

**6. Who may enter heaven?**

In order to enter heaven one must first be converted, Matt. 18:3; be pure. Matt 5:8; have his name written in heaven, Rev. 21:27; and do the will of God, Matt. 7:21; Rev. 22:14. Men can enter heaven only by Jesus who is the way, John 14:6.

**7. Who cannot enter Heaven?**

Those whose religion is simply formal and their righteousness a mere outward show cannot enter heaven, Matt. 5:20. It is difficult for those possessing an abundance of worldly goods to so yield to God as to enter heaven, Matt. 19:23. The unholy and those who are not at peace with men cannot enter heaven, Heb. 12:14. All or any sin will keep one out of heaven, 1 Cor. 6:9,10; Gal. 5:19-21.

**8. Paradise.**

The word Paradise is an Asiatic term used to describe the parks and pleasure grounds of the King.

In the New Testament it is used three times in referring to heaven. It probably refers to what is sometimes called the intermediate state. This is not a different place from heaven but probably refers to that part of heaven, or state in heaven, which is enjoyed by the disembodied spirits of the saints prior to the resurrection of the body. It may have been a part of hell prior to the resurrection of Christ, for Christ went into hell, Acts 2:27: and spoke of the place where He was going as paradise, Luke 23:43. He went to preach to the spirits in prison, 1 Pet. 3:18-20. These spirits in prison, possibly, are the saints of the Old Testament waiting in a place of rest and bliss for Jesus to make the way into heaven for men, Heb. 9:8. Jesus went into this paradise, this prison or captivity, and led, not simply the captives but the prison, the captivity with its captives, captive, Eph. 4:8; thus transferring paradise to heaven. This means that since Jesus entered heaven and made a way into heaven for man, the spirits of the saints go right to heaven when death separates them from the body, there in paradise to await the resurrection of the body when they shall break the bonds of paradise and enter the fuller joys of heaven.

### 9. The New Jerusalem.

According to prophecy there is yet to be a new heaven and a new earth, 2 Pet. 3:13; Rev. 21:1. Besides this there seems to be a New Jerusalem described in the last two chapters of Revelation. This heavenly

city seems to be something apart from both heaven and earth. It comes down out of heaven so it cannot be heaven proper. We can think of nothing else but a four-square planet or body swung out in space somewhere near the earth where earth receives much benefit therefrom. The New Jerusalem is the future home of the Bride, her home after the Millennium.

## VIII.

## THE DOCTRINE OF HELL.

The two words generally translated Hell in the Bible mean simply the unseen state or world, and while most largely applied to the wicked, do not necessarily refer to them and hence is not necessarily a place of punishment. The words are *"sheol"* in the Old Testament, the only Old Testament word for hell, and *"hades"* in the New Testament. In the New Testament there are two other words translated hell. *"Geenna"* is translated hell and means the Valley of Hinnon or Gehenna, a valley to the south of Jerusalem where the Jews once offered their children to Moloch, but afterward it became a place of perpetual fire where they threw the rubbish and filth of the city. It thus became the image of everlasting torment, and is so used. It always refers to a hell of torment. The other New Testament word is *"tartaros"* or Tartarus used only in 2 Pet. 2:4. Not one of these words ever refer to the grave, or the place where the material body is placed after death, but always to the abode of conscious spirits.

Sheol or hades, the unseen world, seems, prior to the resurrection of Christ, to be divided into two parts with a great gulf between. One part is a place of torment known simply as hell, and the other part a place of comfort known as Abraham's bosom, Luke 16:22-28. To this latter place all the righteous went at death to there await the time when Christ came and offered them salvation through His death, which offer they all accepted since during their lives they lived in faith and in that sense had already accepted Him. To this place the Spirit of Christ went when it left His body on the cross, Acts 2:31; 1 Pet. 3:19. Being human as well as divine His Spirit went where other spirits go. But He went to Paradise, Luke 23:43, hence He went only to that part of hell in which is comfort. By going into this place He led this captivity captive, Eph. 4:8; transferring it to heaven now that He has opened the way into heaven for men, Heb. 9:8,11,12. This leaves hell now simply a place of torment for the wicked. This is the only solution we can give to this subject in view of these texts. One thing we know, the righteous never did go into a place of torment, and the wicked always have gone to such a place. With this explanation we will now study the doctrine of hell as a place of torment for the wicked, the opposite to heaven as the place of bliss for the righteous.

The fact of hell as a place of punishment for the wicked is shown in Psa. 9:17; 55:15; Prov. 5:5; 7:27; Isa. 5:11-14; Matt. 23:15. It is the abode of the

fallen angels, 2 Pet. 2:4; and was prepared for the devil and his hosts, Matt. 25:41. God never intended men to go there. It is sin, and not God, that sends men to hell.

Hell is a real place. Its position is spoken of as down, Deut. 32:22; Job 11:8; Isa. 14:9; Ezek. 31:16, 17; Luke 10:15; etc. It is a place of conscious torment, 2 Sam'l. 22:6; Psa. 18:5; 116:3; Matt. 18:9; Mark 9:47; Luke 16:23; and a place of damnation, Matt. 23:33.

Hell is not the final state of the wicked, for hell must give up her dead, Rev. 20:13; and, after the final judgment, be cast, with all of its occupants, into the Lake of fire, Rev. 20:15. Into this place the beast and the false prophet are cast, Rev. 19:20; and the devil, 20:10; and all the wicked, Matt. 11:23; Rev. 20:15; 21:8. Hell is to the Lake of fire what paradise is to heaven. The Lake of fire is probably hell intensified or enlarged, with final judgment passed. The Lake of fire is eternal and final, Rev. 14:10,11; 20:10. This is not annihilation. (1) Because there is no such thing as annihilation known to man or revealed by God. (2) Because annihilation means to cease to exist, and to cease to be would be to cease to suffer. Suffering calls for continued existence so long as the suffering continues and this is eternal punishment, hence eternal suffering and eternal existence, Matt. 25:46; 2 Thes. 1:9; Jude 7. (3) Because annihilation is a fixed

unchangeable thing and cannot differ in degree, and we are given to understand that this punishment does differ in degree, Matt. 23:14; Luke 12:47,48; Heb. 10:29.

## IX.

## THE DOCTRINE OF EARTH.

Besides the words which are translated Earth in our English Bible and mean land or soil there are three words in the New Testament which are translated World. There is the word *"aion"* which means age or dispensation, and the word *"oikoumene,"* meaning the habitable earth or the people of the earth; and *"kosmos,"* the Cosmos, the material earth. These distinctions should be carefully made in our Bible study. Our present study has to do with this last word only in the New Testament.

### 1. The Origin of the Earth.

The most commonly accepted theory of the origin of the Earth is known as the Nebular Hypothesis. But as the name suggests it is nothing more than an hypothesis. It is the theory and guess of man based on human wisdom, with no positive evidence either from revelation or science. In fact the evidence of the Bible is strongly against this theory. No man by reason can find out the origin of the earth. We are

dependent upon revelation for this knowledge. No man was there when it was done, but God was there and He knows how it was done. God has revealed some things about this in the Bible, and we believe the Bible. Science is human knowledge, and the human may be wrong, but God is right. There is more danger of science being wrong than of the Bible being wrong. While we appreciate the value of science we bow to revelation. In many things the Bible is the only source of true science. What we find out through the Bible we really know. Now we shall try to discover what the Bible teaches concerning the origin of the earth.

The earth is a work of direct creation by God, Gen. 1:1; 2:4; John 1:10; Acts 4:24; 17:24. Creation is a work ascribed to God only, Col. 1:16. It is a work beyond the power of man or nature. Now notice that in none of these references does it say that God created an innumerable multitude of atoms to develop into our universe. Nowhere does it say that God made a chaotic mass which finally came together as our earth, but it does say that He did not make a void, Isa. 45:18. The word translated vain in this verse is *"tohu"* and means, "ruin, vacancy." A literal translation would be, "He made it not in ruin or vacancy," so that if it ever became such it was not made that way by God. When God made Adam He did not make a baby to grow into a man but He made a full grown man, so with all His other work of creation. There is positively no Scriptural ground for the

modern theory of Evolution. When it is said that God created the earth, we contend that it means just what it says, and that by the Word of God the beautiful perfect earth was made. This earth was probably inhabited by a pre-historic race, for God said to Adam, "replenish the earth," just as He said to Noah in later years. The prefix "re" means again.

**2. The Earth's Wreckage and Reconstruction.**

In Gen. 1:2 we are told that the "earth was without form and void," that is, there was a time when the earth was a chaotic mass. But we have seen that it was not originally created that way, hence it must have been wrecked. There may be thousands or even millions of years between these first two verses of Genesis. The discoveries of geology have proved the earth to have existed at an infinitely remote period prior to the creation of our race and long before the six days of work described by Moses in Gen. 1:2-31, beginning at the middle of the second verse. The earth was wrecked and became "without form and void;" but in six days God reconstructed it and placed man upon it, as recorded in the first two chapters of Genesis. But this condition did not continue, for there came another partial wreckage or cosmic change. Just what this change meant we do not know but there was a cosmic change in connection with the fall of man, Gen. 3:17,18. Our present cosmic condition is not the same as the condition before the fall.

We may look for the cause of this wreckage. The

cause for the second wreckage is evident. It was sin, which came from Satan, Gen. 3:1. The first wreckage must have come from the same source, since it did not come from God. It probably came from the fall of Lucifer, who became Satan and was cast out of heaven into the earth. Satan takes wreckage and darkness wherever he goes.

The period of wreckage is the explanation of all the fossils and other geological discoveries, and relieves us of any necessity for explaining away the twenty-four-hour-day in connection with the story of creation. The days of creation could have been but twenty-four hours long after the Sun was placed in the heavens, or else the earth now rotates more rapidly than it did then. We will have no trouble with these six days of reconstruction if we but remember that God can do in one day or one moment more than man can do in all eternity.

There was some cosmic change also took place in connection with the flood. . .

### 3. The Earth's Present Condition.

This earth is the Lord's, Ex. 9:29; 19:5; but it is now in the hands of the wicked, Job. 9:24; John 12:31; 14:30; 16:11; Eph. 2:2. The earth is still under the curse and is bringing forth thorns, thistles and weeds. When God created Adam He gave him dominion over the earth in some special sense, but Adam by his sin gave that dominion over into the devil's hands.

### 4. The Earth's Future.

The earth is not always to remain in its present condition but is to be redeemed. The wicked will not always inhabit the earth, Prov. 10:30; but it will sometime be given to the saints, Psa. 37:9-11; Matt. 5:5; Rev. 5:10; and will be filled with the glory of God, Psa. 72:19; and the knowledge of God, Isa. 11:9. We sometimes speak of the end of the world, but there is no Bible evidence that this earth ever will end. Wherever we read of the end of the world in the Bible the word used is *"aion"* and means age and not earth. The earth is to be purified or destroyed by fire as it was destroyed by water, 2 Pet. 3:6,7; but in neither case is it annihilation but purification, Isa. 55:13.

There are at least two great cosmic changes yet to take place. The first comes in connection with the period of great Tribulation and is described in Rev. 6:14; and the second is the purification by fire, Heb. 1:11; 2 Pet. 3:5-10; out of which comes the new earth, Isa. 65:17; 66:22; 2 Pet. 3:13. This new earth is the redeemed earth, the condition that nature itself has been groaning for, Rom. 8:21,22. Jesus did not come simply to destroy the works of the devil in man but to destroy all of his works, 1 John 3:8; and He will do it.

## X.

## THE DOCTRINE OF THE CHURCH.

Our English word Church is translated from the Greek word *"ekklesia,"* which means, "that which is called out," or the called out ones. It is purely a New Testament word and has no exact Old Testament equivalent. The Church is a New Testament organization which began after the death of Christ, possibly on the day of Pentecost. The exact date cannot be given, but it was not yet organized when Peter made his great confession, Matt. 16:18. "I will," shows that it had not yet been built. But it was already built directly after Pentecost, Acts 2:47. The word Church occurs but three times in the Bible before the book of Acts.

There are several other words which bear a similarity of meaning to the word *"ekklesia,"* such as *"moed," "edah," "qahal,"* and *"miqra,"* all translated congregation or assembly, and meaning an appointed meeting or convocation. But *"ekklesia"* means something different from all of these. The Church is the body of Jesus Christ, Col. 1:18,24; and the bride of

Jesus Christ, Eph. 5:25-32. It is a body of people especially set apart and separated from the world and sin unto Christ and righteousness. This Church is both in heaven and upon earth, Eph. 3:15. The part in heaven is called the Church triumphant and the part on earth the Church militant. Our study has to do with the Church militant.

The Church militant may be divided into two parts, and yet it is not two parts, but simply the whole and a part within the whole. By this we mean the outward organized Church and the inward mystical Church.

The outward organized Church is the Church as organized in the world with officers and rules of government. This is seen in the original Catholic Church and the different Protestant denominations. Some would deny that there is such an organized Church or Churches, but the following references prove clearly that there is, Acts 6:3; 14:23; and that the government of this outward Church is given into the hands of men filled with the Spirit, who, under His direction, are to have authority, Acts 15:6; 16:4; 1 Cor. 5:4,5; Tit. 1:5. There is no scriptural ground for what is known as "Come-out-ism," which is spiritual anarchy or lawlessness.

The inward mystical Church is the Church or people which have a direct, invisible, mystical union with Christ through the Spirit as is pictured in the marriage tie, Eph. 5:23-32. It is the body of Christ, Col. 1:24. The body is the dwelling place of the

spirit. Christ's body must then be the dwelling place of His Spirit, 1 Cor. 3:16; 6:19; Eph. 2:22.

The inward mystical Church, with but rare exceptions, is in and a part of the outward organized Church. God's thought for the Church is that these two shall be one and identical. And they were identical in the beginning. On the day of Pentecost the two were one. They all recognized the headship of Christ through the Spirit, and were all filled with the Spirit, and pressed the young converts right on into this filling, Acts 2:4; 8:14,15; 19:1,2; Eph. 1:22,23; Col. 1:18. But a difference between the two soon became very apparent. Certain people began to desire the pre-eminence, 3 John 9. Clerisy began to develop, and men not filled with the Spirit came into controll, and the Spirit was pushed aside. Forms, creeds, and ritual began to take the place of the Spirit's leadership, and the preachers drifted toward the priesthood. Thus many were found in the organized Church who had no part in the inward mystical Church. But because of this the outward organization does not cease to be the Church, at least so long as any of the mystical Church are a part of it, or until it apostatizes.

Dissensions and heresies early appeared in the Church, with which the Apostles had to contend, Acts 20:29,30; Gal. 3:1; 2 Tim. 2:18; etc. The spirit of anti-christ has already come into the world and is at work in the Church, 2 Thes. 2:7; 1 John 4:3; 2 John 7. These false teachers and workers in the Church will increase more and more, 2 Cor. 11:

15; 2 Tim. 2:16; 3:13; until the Church has apostatized by crowding Jesus in His headship through the Spirit clear out and placing Antichrist in His stead, 2 Thes. 2:4.

The inward mystical Church always remains true to God. God has always had his faithful few who by various reformations have kept the Church alive. Like their Master these must suffer, 2 Tim. 3:12. But these are they which are finally caught out and up to meet the Lord, 1 Thes. 4:16,17; Heb. 9:28; Rev. 3:21.

The Church at first was entirely Jewish, Acts 11:19; but it soon became distinctively Gentile, Acts 13:46. The Church in this dispensation takes the place of Israel in the old dispensation, and will give way to redeem Israel in the next dispensation.

Christ is the head of the Church, Eph. 1:22; 5:23; Col. 1:18. He purchased it by His blood, Acts 20:28; and gave Himself for its sanctification, Eph. 5:25,26; and will present it to Himself after it has been purified, Eph. 5:27. This refers to the inward mystical Church only.

The membership of the Church is such as are being saved, Acts 2:47. The Lord adds to the inward mystical Church, and one joins it by giving himself to Jesus, and being born into the Church. The outward organized Church has power over its membership to elect to and exclude from membership, 1 Cor. 5:4,5,12,13; and to appoint its own officers, Acts 6:3; 13:2. None but Christians should be taken into the

Church, and all the business should be done under the direction of the Holy Spirit, Acts 15:28. But if men take things into their own hands and do not respect the Holy Spirit in His position, the organization does not cease to be the Church until such time as Christ shall cast it aside. The Bible recognizes the fact of hypocrites and heretics right in the Church, as a part of the organized Church, but they are not a part of the inward mystical Church. When the Church becomes corrupt it is the right of the saints to organize a new Church as in the days of the reformation, but in no case are we justified in dispensing with the organized Church.

It has always been the custom of the Church to meet together for worship and business, Acts 11:26; 14:27; 1 Cor. 11:18; 14:23. At first they met in private houses, Rom. 16:5; 1 Cor. 16:19; Col. 4:15; Phm. 2.

The true Church is directly opposed to sin and is not a popular organization with the world. It is a persecuted people, Acts 8:1,3; 12:1. But through the Church the manifold wisdom of God is made known, Eph. 3:10.

The different Bible names for the Church are, Church of God, Acts 20:28; 1 Cor. 1:2; 11:22; Gal. 1:13; Church of the living God, 1 Tim. 3:15; Church of Christ, Rom. 16:16. Church of the firstborn, Heb. 12:23. Sometimes the Church was called after the name of the place where it was located, 1 Cor. 16:19; Gal. 1:2; 2 Thes. 1:1; Rev. 2:1.

The true Church is proof against the attacks from hell, Matt. 16:18.

The entire history of the Church is prophetically given in seven periods, Matt. 13, and Rev. 2 and 3. In Revelation the two divisions of the Church are clearly seen. The inward mystical Church is the overcomers.

Only those who are a part of the inward mystical Church can become a part of the Church triumphant, Matt. 13:41.

The officers of the Church are called by different names in the Scripture. Besides the Apostles and prophets they are called *"episkopos,"* translated Bishop; Phil. 1:1; 1 Tim. 3:1,2; Tit. 1:7; and Overseer, in Acts 20:28. The word means a superintendent. *"Presbuteros,"* translated Elder, Acts 14:23; 20:17; 1 Tim. 5:17; Tit. 1:5. The word literally means "aged person" and a different form of the same ward is translated aged in Tit. 2:3; Phm. 9. Also translated ambassador, 2 Cor. 5:20; Eph. 6:20. The Assembly of Elders is called *"presbuterion"* or presbytery, 1 Tim. 4:14. *"Deakonos,"* translated Deacon, Phil. 1:1; 1 Tim 3:8,10,12,13. The same word in another form is frequently translated Minister, Acts 19:22; Rom. 12:7; 1 Pet. 4:11; and Servant in Matt. 23:11; Rom. 16:1. This is the real meaning of the word. Besides these there are Pastors, "shepherds or feeders," Eph. 4:11; Evangelists, "Those who announce good tidings," Acts 21:8; Eph. 4:11; 2 Tim. 4:5; and Teachers, 1 Cor. 12:28; Eph.

4:11. The purpose of all these is given in Eph. 4:12.

Woman's sphere in the Church is that of prophesying, "publicly expounding the truth," Acts 2:17,18; 21:9; 1 Cor. 11:5. Phebe was a *"diakonos"* or Deacon, Rom. 16:1. This is not a modern Deaconess, who is not a woman minister. Phebe was a regular minister of the Church. The Deaconess order is all right for helpers, Rom. 16:3; Phil. 4:3; but it is not right to make it a substitute for the regular ministry of women.

## XI.

## THE DOCTRINE OF SIN AND ITS CURE.

There is scarcely another doctrine of the Bible so important to be clearly understood as this doctrine of sin. To fail to understand this will lead to a misconception of the value of the atonement and the character of Christ, and will lead to a low estimate of the value of the Church and of personal salvation. Almost all heresy springs from a wrong view of sin. Sin is the worst thing in the world and more to be feared than the bite of a mad dog or Boaconstrictor.

### 1. Sin Defined.

Webster defines sin as "Transgression of the law of God; disobedience of the divine commands; any violation of God's will either in purpose or conduct; moral deficiency in the character." This definition agrees with the Bible teaching. Sin is not, primarily, something that has to do with man and man but with man and God. Sin is against God, Psa. 51:4. David had greatly wronged others, but recognized that in doing so he had sinned against God.

Now we will look at the Bible definitions. Here we find sin to be divided into three parts. It is all sin, but three phases of the one thing are recognized, namely, committed sin, inherited sin, and sins of ignorance.

Committed sin is the sin which we actually commit, acts of transgression against God's laws, 1 John 3:4. This is sin as an act and is always an act or pertains to an action. It may simply be an act of thinking, Prov. 24:9; or desiring, Matt. 5:22,28. Sin in this sense may be either by commission, that which we do, or omission, that which we leave undone, Jas. 4:17. Sin, as we are now defining it, is a voluntary, wilful, known transgression of God's law.

Inherited sin is sin as a state or condition in which men are born. It is sin inherited through our foreparents clear back to Adam, Gen. 5:3; Job 15:14; 25:4; Psa. 51:5; 1 Cor. 15:22; Eph. 2:3. It is sometimes called inbred sin. It is also called indwelling sin. Rom. 7:17,20; carnal, Rom. 7:14; 1 Cor. 3:1; old man, Rom. 6:6; Eph. 4:22; sin in the flesh or members, Rom. 7:23; 8:3; Col. 2:11.

Sins of ignorance, Lev. 4:2, are our mistakes or errors of judgment. It is ignorantly transgressing the law of God. It is breaking the letter of the law but not meaning to do so, not knowing one is doing so. A mistake in the spiritual or moral realm is the same as an accident in the material realm.

A general definition of sin might be given as, rebellion against God and His government, Deut. 9:7;

Sin is from Satan, John 8:44; 1 John 3:8; and entered the world through man, Gen. 3:1,6,7; Rom. Josh. 1:18; or all unrighteousness, 1 John 5:17. Whatever is not of faith is sin, Rom. 14:23.

### 2. The Origin of Sin.

5:12. This is an important fact to notice for sin is not co-existent with righteousness. God and righteousness are co-existent and eternal. Sin is only co-existent with Satan. Also sin is not natural in our world, is not an essential part of nature, but was brought in by another, thus corrupting nature.

### 3. The Results of Sin.

No man can measure the fearful results of sin. The ground was cursed because of sin, Gen. 3:17,18. Sorrow and the strained effort for a livelihood are a result of sin, Gen. 3:16,19. Man became a sinner and by sin lost his right to eternal life, Gen. 3:24. Sin separates from God, Isa. 59:2; and withholds the good, Jer. 5:25. Sin brought death into the world, Gen. 2:17; Prov. 11:19; Ezek. 18:4; Rom. 5:12; 6:23; Jas. 1:15. Sin brings disquiet, Psa. 38:3; Isa. 57:20,21; shame, Rom. 6:20,21; disease, Job 20:11; fear, Prov. 28:1; bitterness, Jer. 2:19; 4:18; defilement and corruption, Mark 7:23; Gal. 6:8. Sin excludes from heaven, 1 Cor. 6:9,10; Gal. 5:19-21; Eph. 5:5; Rev. 21:27.

**4. Some Characteristics of Sin.**

Sin is disgraceful, Prov. 14:34; deceitful, Heb. 3:13; deep dyed, Isa. 1:18; abominable, Prov. 15:9; defiling, Isa. 59:3; manifold and mighty, Amos 5:12; presumptuous, Psa. 19:13; sometimes open and sometimes secret, Psa. 90:8; 1 Tim. 5:24; far reaching, Rev. 18:5. Surely sin is the worst thing in the world. Its commonness among men has seemed to hide from man its awfulness. We need to study the subject carefully lest we be deceived by it and allow that which will lead to damnation.

**5. God's Relation to Sin.**

Under this head we refer to the trinity. God is absolutely holy and without sin. God hates sin and will punish sin not repented of, but will forgive the repentant sinner. (See section on the holiness of God, and the holiness of Christ.)

**6. Man's Relation to Sin.**

All men are sinners, 1 Kings 8:46; Eccl. 7:20; Rom. 5:12; Gal. 3:22. But they do not have to remain sinners.

The two classes of men bear a different relationship to sin.

1. *The Unregenerate.*

All the imaginations of the unregenerate heart are sinful, Gen. 6:5; 8:21; and deceitful, Jer. 17:9. The unregenerate man is a mass of corruption, Isa. 1:6; a servant to sin, John 8:34; Roh. 6:16; and dead in

sin, Eph. 2:1; so that in his own strength he cannot cease from sin, 2 Pet. 2:14. He defies God in committing sin, Isa. 5:18,19; makes a mock of sin, Prov. 14:9; boasts of sin, Psa. 10:3; Isa. 3:9; excuses sin, 1 Sam'l. 15:13-15; pleads the necessity of sin, 1 Sam'l. 13:11,12; tempts others to sin, Gen. 3:6; 1 Kings 16:2; Prov. 1:10; throws the blame on others, even on God, Gen. 3:12,13.

2. *The Saints.*

The saints are made free from sin, Rom. 6:18; dead to sin, Rom. 6:2,11; 1 Pet. 2:24; do not commit sin, 1 John 3:6,9; hate sin, Psa. 97:10; Prov. 8:13, Rom. 12:9. The saints should hate sin much more than they do. Because the Church has lost sight of the awfulness of sin it has become somewhat insufficient in its work. There are certain flagrant sins which do stir up hatred, but so long as an individual or a Church excuses or apologizes for the so-called small sins, fashionable sins, there will be but little blessing. We should so hate sin as to avoid the very appearance of evil, 1 Thes. 5:22.

### 7. The Relation of the Law to Sin.

The law was made because of sin, Gal. 3:19; and for the sinner, 1 Tim. 1:9,10. The law cannot save from sin, but by attaching a penalty for law breaking it can, to some extent, restrain from the acts of sin. Law can do nothing concerning the relation of the sinner to God, since God looks at the thought and intent of the heart; but since it is the act of sin that

affects man and man, law is a good thing for society in that it restrains from the act of sin.

By the law comes the knowledge of sin, Rom. 3:20; 7:7. The law shows the exceeding sinfulness of sin, Rom. 7:13; and curses those guilty of sin, Gal. 3:10. Thus man is condemned and brought under conviction by the law. The Holy Spirit uses the law in His work. We must not underestimate this fact. All successful revival work must begin by getting people to feel their sins and the exceeding sinfulness of sin. Without conviction there is no salvation. Love presenting the law is the effective method of producing conviction. There is need also to cultivate a keen conscience as to the awfulness of sin among the saints, lest sin become common to them and they become careless as to their conduct. Since the exceeding sinfulness of sin is shown by the law it is well to present very frequently the law in love. We must avoid the spirit of lawlessness which would neglect the right and full use of the law under grace.

### 8. The Cure for Sin.

There is a cure for sin, and only one cure. Jesus Christ alone can save from sin. His blood is an effective cure, Isa. 53:12; Zech. 13:1; Matt. 1:21; Heb. 9:22; 1 Pet. 2:24; 3:18. The three phases of sin are, however, dealt with distinctly and differently, and the cure for each one must be studied separately.

1. *Committed Sin.*

There is but one way that God can deal with com-

mitted sin to cure it and be just. It being a conscious, wilful act on the part of man, man must make a voluntary move in denouncing sin before God is justified in curing him of that sin. The sinner must confess his sins, Psa. 32:5; 51:3; Matt. 3:6; and repent, Luke 13:3,5; ask God for mercy, Luke 18:13; and believe on Christ, Acts 10:43. When this is done God will work the cure. It can never be made a fact that we did not sin, but having sinned we can be forgiven, the sentence against us for the sins we have committed can be blotted out. God's way of curing committed sins is forgiveness, Psa. 32:5; Matt. 9:2, 6; 26:28; Rom. 3:25; 1 John 1:9.

2. *Inherited Sin.*

Inherited sin being a state or condition given to us by satan through our parents and not by any act of our own does not produce guilt and hence cannot be repented of and forgiven. It is impossible for God to deal with this the same as with committed sins. An act can be forgiven but a state or condition cannot. There is only one way to deal with inherited sin and that is by cleansing, crucifying or destroying, Psa. 51:2; Rom. 6:6-11; Col. 2:11; 1 John 1:7,9.

3. *Sins of Ignorance.*

Man's responsibility is only equal to his knowledge. We cannot confess and repent of that which we do not know. Hence God cannot deal with our mistakes on the same ground as he does committed sin. Man having confessed and repented of all his sins can keep in this same spirit of willingness to confess

and sorrow for sin, and knowing the constant liability to error can keep in the spirit of the prayer "forgive us our sins," and God, upon these conditions, by His own sovereign grace, removes all the guilt and cleanses all the defilement connected with these sins of ignorance. Jesus Christ atoned for our sins of ignorance, Lev. 4:27-35; and upon the ground of his atonement our mistakes are not counted against us as sins, John 9:41; 15:22; Rom. 4:15; 5:13; and the negative of Jas. 4:17. In the absolute sense they are sins, but as we walk in all the light we have the blood keeps flowing over us and keeps us clean, 1 John 1:7; and hence they are not counted against us as sin. But notice carefully that the cure is a real cure and not simply God passing it over because of our ignorance. Our ignorance simply releases us from the responsibilitty of an intelligent repentance and seeking of forgiveness. God sees them as sin and it takes the blood to cover them just the same as committed sin. But since we are ignorant of the sin and cannot repent and seek forgiveness, God, by His own sovereign act, without waiting for any action on our part, instantly forgives, and it is never counted against us as sin.

There is then a complete cure for sin, and it is possible for man to live in this world without sin. We shall never get through praising God for providing this wonderful salvation. Committed sin is

forgiven, inherited sin is cleansed, and the sins of ignorance are completely met in the atonement and instantly covered by the blood so that they are never counted against one as sin.

## XII.

## THE DOCTRINE OF THE DUTY OF MAN.

Man is a responsible being. Life is no mere pastime. Man is born into the world with certain obligations and he has no escape from facing certain duties. Too few people realize this great truth. Life is not considered sufficiently serious by the masses. 'Tis true we are going this way but once, but this should not lead us to carelessness or to simply spend the time for present self-enjoyment; for the way we go now will determine the way we go next. Man owes a duty to God and to his fellow man which we will now study together.

### 1. The Duty of Man to God.

The duty of man to God may be summed up in the one word, love, Deut. 10:12; Matt. 22:37,38; Mark 12:29-30. The whole duty of man is to fear God and keep His commandments, Eccl. 12:13; to do justly, love mercy, and walk humbly, Mic. 6:8. Man must not only have a love for God as the Father but

for Christ as the Son, Matt. 10:37; John 8:42; 1 Cor. 16:22; 1 Pet. 1:8.

Man's love to God is manifested in keeping His commandments, Ex. 20:6; John 14:15,21,23; 1 John 5:3; 2 John 6, and serving Him with all the heart, Deut. 10:12; in loving God's children, 1 John 4:20,21; in hating sin, Psa. 97:10; and not loving the world, 1 John 2:15.

He that loveth God is known of Him, 1 Cor. 8:3; loved by the Father and Son, and receives a special manifestation of the Son, John 14:21-23; is prayed for by the Son that he may receive the Holy Spirit, John 14:15,16; will receive a crown of life, Jas. 1:12; and has incomprehensible things prepared for him, 1 Cor. 2:9. To him that loveth God all things work together for good, Rom. 8:28.

**2. The Duty of Man to Man.**

The duty of man to man might also be summed up in the same word, love. It is clearly the duty of man to love his fellow man, Matt. 19:19; 22:39; John 13:34; 1 John 3:11. This is more than affection. The Bible clearly distinguishes between love and affection. Love is of God, 1 John 4:7. Affection is a natural animal power. Affection is sometimes called natural or animal love, but it is not real love. Only those who have been born of the Spirit truly love, 1 John 3:14; 4:7,8. We cannot define love but we know that it is something more than affection. This love is a fruit of the Spirit, Gal. 5:22; Col. 1:8.

We are to love the saints, Eph. 1:15; 1 Pet. 2:17. But our duty does not stop here, it must reach all men, 1 Thes. 3:12; even our enemies, Matt. 5:44. But it is not expected that we love all men just alike. There are at least three ways of loving which need to be carefully noted just here. First, there is the love of *admiration*. This is the way in which we love God and all men who seem to be above us. Second, there is the love of *sympathy*. This is the way we love our equals, those who are on the same level with us whom we can comprehend. Third, there is the love of *pity*. This is the way we love those who are below us or less fortunate than we are. It may be possible to love the same person in all three senses, but these divisions bring out the distinction between the different kinds of love.

Man is to love his fellow man fervently, 1 Pet. 1:22; aboundingly, 1 Thes. 3:12; even as Jesus loved man, John 13:34; 15:12; without dissimulation, Rom. 12:9. In the R. V. this text reads hypocrisy. There is need of this exhortation. Much professed love is no more than a pretense. The expressions "dear," "beloved," "friend," "brother," are very frequently used, but too often they are mere by-words, a form and a sham. Men should be more sincere.

This love will manifest itself in serving one another, Gal. 5:13; forbearing one another, Eph. 4:2; sacrificing for one another, 1 John 3:16; praying for one another, Matt. 5:44; 1 Tim. 2:1; in doing no evil, Rom. 13:10. See also 1 Cor. 13:4-8.

The duty of man to rulers is to obey them, Tit. 3:1; Heb, 13:17; honor them, 1 Pet. 2:17; and pray for them, 1 Tim. 2:1,2. Many people freely find fault with the officers of the state and nation and of the Church, and never think of praying for them. But praying is much better than fault finding for both parties. If we had less fault finding and more and better praying we would have better rulers. Let us not find fault until we have fulfilled our part in praying.

The duty of children to parents is to honor them, Ex. 20:12, Eph. 6:2,3; obey them, Eph. 6:1; Col. 3:20; hear their instruction, Prov. 1:8; respect them when old, Prov. 23:22; show kindness at home and requite them, 1 Tim. 5:4. This instruction is quite a contrast to the prevailing disobedience and disrespect of these days when children are calling their parents the "old man" and the "old woman." See 2 Tim. 3:2. No Christian young person can partake of this spirit.

But this is not all one-sided. God is just and fair in His requirements. Parents are under certain obligations as well as children. The duty of parents to children is to not provoke them lest they be discouraged, but to train them in the ways of the Lord, Eph. 6:4; Col. 3:21; to teach them to be sober and to love, Tit. 2:4; to teach them obedience and to see that they obey, Prov. 13:24; 19:18.

The duty of servants to their masters, or of hired men to their employers, so long as they remain in their employ, is to obey them, Eph. 6:5-8; Col. 3:22-24; 1

Pet. 2:18,19; to honor them, 1 Tim. 6:1,2, to please them, not, gainsaying, Tit. 2:9.

The duty of masters to their servants is to treat them kindly, forbearing threatening, Eph. 6:9; not to oppress them, Deut. 24:14; and to deal justly and equally with them, Col. 4:1; not withholding their wages, Lev. 19:13. If the instructions given in the Bible were followed there would be no more strife between capital and labor, no more strikes, and no more trusts. The principles of the Bible put into practice are the sure and permanent cure for all the evils of society.

The duty of the younger to the elder is submission, 1 Pet. 5:5; honor and respect, Lev. 19:32.

Man's duty to the fatherless is to treat them with kindness and justness, never taking advantage of their condition, Ex. 22:22; Deut. 24:17; Isa. 1:17; Jas. 1:27.

Marriage is honorable in all, Heb. 13:4; was instituted by God, Gen. 2:24; sanctioned by Jesus, Matt. 19:4-6. But not all marriages are honorable. There are unlawful marriages, Deut. 7:3; 2 Cor. 6:14. Marriage is only honorable when it is lawful in God's government. The effect of unlawful marriage is something fearful, Gen. 6:2,5; Deut. 7:4; Ezra. 9:10-13; 10:10-11. The duty of husband and wife is to love each other, Eph. 5:25,28,33; Tit. 2:4. The husband is the head, Gen. 3:16; 1 Cor. 11:3; Eph. 5:23. The wife is to submit to, and obey her husband, Eph. 5:22,24; Col. 3:18; Tit. 2:5; 1 Pet. 3:1. In spite of all

the modern ideas, the teaching of the Bible remains unchanged. And it is still a fact that only the Bible idea carried out will preserve the purity, sweetness and sacredness of the home. Man's headship is in love. Woman's submission is in love. When questions arise love will consult one another, but the husband is the chairman of the assembly. Never is the husband allowed to use bitterness toward the wife, Col. 3:19; but always to honor her, 1 Pet. 3:7. There is but one Scriptural ground for divorce, that of fornication, Matt. 19:9. And when one is thus divorced neither one is allowed to remarry as long as the other party lives, Rom. 7:2,3; 1 Cor. 7:11. To marry a divorced party is to commit the sin of adultery, Matt. 19:9; Mark 10:11;12. The multiplicity of divorces and the unlawful re-marriages are a curse to our land and should arouse the Church to action.

## XIII.

## THE DOCTRINE OF FAITH.

### 1. Faith Defined.

Webster's definition. 1. Belief; the assent of the mind to the truth of what is declared by another, resting solely and implicitly on his authority and veracity; reliance on testimony, 2. (*Theol.*) (*a*) The belief in the historic truthfulness of the Scripture narrative and the supernatural origin of its teachings, sometimes called *historical* and *speculative* faith. (*b*) The belief in the facts and truths of the Scriptures, with a practical love of them; especially, that confiding and affectionate belief in the person and work of Christ, which affects the character and life and makes a man a true Christian,—called a *practical, evangelical* or *saving* faith.

Bible definition. "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1, A. V. "Now faith is the assurance of things hoped for, the proving of things not seen." R. V. "Now faith is the assurance of things hoped for, a conviction of things not seen." Am. St. V. Possibly

a literal rendering might be, Faith is that which stands under or the substractum of things hoped for; a conviction of things not seen. The word translated substance means "What stands under," and is translated confidence in 2 Cor. 11:17; Heb. 3:14. The word for evidence is *"elegchos,"* and is translated convicted in John 8:9; and convince in John 8:46.

Faith is believing God, Acts 27:25; Rom. 4:3; and believing in God, John 14:1. To believe in God is to believe in His person and rely upon Him. To believe God is to believe, have confidence in and trust His word. Faith is not a reckless belief without any evidence. It is belief on the very best of evidence, the Word of God; and God cannot lie. No wonder we sing, "How firm a foundation."

All men have faith. Life is impossible without faith. But not all men have Christian faith, or the faith that gets the fulfillment of the promises. This faith is more than an intellectual belief. It must come from the heart, Rom. 10:9,10. There are four elements in this heart faith. First, there is *knowledge,* Rom. 10:14. A man who had absolutely no knowledge that such a person ever lived could not believe in Geo. Washington. The second element of this faith is *assent.* Following the knowledge the mind must assent to the truthfulness of the fact. This is mere intellectual faith which will bring no special blessing, if it goes no farther. Even Devils believe this far. Devils are not infidels, Jas. 2:19. The third element of this faith is *consent.* The mind, the will, the

affections must consent to be governed by the fact known and assented to; consent to have the truth exercise its influence on the life. The fourth element of this faith is *laying hold.* By this we mean a present appropriation of the truth known, assented to, and consented to, so that the benefit or promised result of that truth will be experienced exactly according to the promise.

This faith is not just believing anything, "provided one is sincere in his belief." It is believing certain definite things which brings certain definite results. One must believe in Jesus Christ as the Son of God, John 20:31. In spite of the statements of the Higher Critics and some professed scholars to the contrary, the Scriptures hold a belief in the deity of Jesus Christ as essential to salvation, for all those at least who are within reach of the Bible. We are to believe in the resurrection of Christ, Rom. 10:9. This also calls for a belief in His deity. We are to believe the Gospel, Rom. 1:16, which takes in Christ's death, burial and resurrection, 1 Cor. 15:1-4. These things are essential to effective faith.

**2. When faith may be exercised.**

Faith is not a difficult thing, though certain persons seem to make hard work out of it. The difficulty, however, is very rarely with the faith. Almost all of God's promises are conditional and real effective or heart faith is impossible until the conditions are met. For example, a faith that brings salvation is

impossible until one has repented. The strongest confession of faith without genuine repentance leaves the confessor still a sinner. But when the conditions are met faith comes easy. The difficulty is generally in meeting the conditions. Effective faith may be exercised whenever the conditions are complied with.

### 3. The Object of Faith.

The object of faith is never faith itself. And yet we find people looking to see if they have faith before they are willing to believe. Instead of exercising their faith they look to see if it is exercising itself before they make any effort to believe. This position is very foolish and absurd. Neither is the object of faith any certain feeling. The object of effective faith is God, John 14:1; Jesus Christ, John 6:29; Acts 20:21; the writings of Moses, John 5:46; the law and the prophets, 2 Chron. 20:20; Acts 24:14; (Paul believed all of the Old Testament though some modern scholars do not.) Acts 26:27; the Gospel, Mark 1:15. Faith is not fanaticism. It is most reasonable. It is simply believing one who is infinitely superior to us, who knows, and whose word is always true.

### 4. How We May Get Faith.

We sometimes speak of the grace of faith and the gift of faith. Both are a gift of God, Rom. 12:3; but there seems to be a special, peculiar gift of faith bestowed upon certain people, 1 Cor. 12:9. The grace

of faith is at the disposal of all who wish it. Faith cometh by hearing the Word of God, John 20:31; Acts 4:4; Rom. 10:17; 2 Tim. 3:15. The more we know of the Word of God the stronger will be our faith. The Scriptures testify of Jesus, and to know Jesus is to love and trust Him. Faith is begotten by preaching, John 17:20; Acts 8:12. We should be faithful in attendance upon the service of preaching, and in telling the story to others. Jesus is the author and finisher of our faith, and we get faith by looking unto Him, Heb. 12:2. Faith is a fruit of the Spirit, Gal. 5:22; hence faith will come by yielding to the Spirit's work.

**5. What We May Receive by Faith.**

All of salvation is by faith, Eph. 2:8. We are justified or forgiven by faith, Acts 10:43; 13:39; Rom. 3:30; 5:1; Gal. 2:16. By faith we are regenerated, given new life, eternal life, John 3:15,16; 6:40,47; 20:31. By faith we receive adoption, become children of God, John 1:12; Gal. 3:26. By faith we are sanctified, Acts 15:9; 26:18. By faith we are kept, 2 Cor. 1:24; 1 Pet. 1:5. By faith we have the indwelling of Christ, Eph. 3:17; have rest, Heb. 4:3; inherit the promise, Heb. 6:12; have access to God, Eph. 3:12; receive healing for the body, Matt. 9:22, 29; Acts 3:16; Jas. 5:14,15; overcome the world and the devil, Eph. 6:16; 1 John 5:4,5. When we believe, our prayers are answered, Matt 21:22; Mark 11:24. By believing we are satisfied, John 6:35; and filled

with joy and peace, Rom. 15:13; 1 Pet. 1:8. All things are possible to him that believeth, Mark 9:23. The possibilities of faith are as boundless as the will of Almighty God.

**6. How Faith is Manifested.**

Faith is manifested in turning to God, Acts 11:21; in obedience, Heb. 11:8; in overcoming difficulties, Mark 2:3-5; Rom. 4:18-20; and discouragement, Matt. 15:22-28. Faith may see the difficulty and discouragement, but it sees a God that is greater than all, whose promise is unfailing, whose word is sure in the face of apparent impossibilities. Faith is manifested in the giving up of present selfish pleasure and advantage for the helping of others and for future glory, Heb. 11:24-26.

It is impossible to please God without faith, Heb. 11:6. Faith excludes boasting, Rom. 3:27.

## XIV.

## THE DOCTRINE OF PRAYER.

Prayer has been defined as "the heart's sincere desire, expressed or unexpressed;" "the Christian's vital breath." Prayer, in theology, is petitioning God, addressing God with adoration, confession, supplication, and thanksgiving. Prayer may be either silent or vocal. Both are important and neither should be neglected. Prayer, also, should be in private, in the family, and in public. There is no means of grace more important and essential than prayer.

### 1. To Whom Prayer may be Offered.

We are to pray to God the Father, Matt. 6:9; John 16:23; Acts 12:5; unto Jesus, Luke 23:42; Acts 7:59; 1 Cor. 1:2; 2 Cor. 12:8. Prayer is not talking to the congregation while kneeling or standing with the eyes shut. When we pray we must first come into the presence of God and then talk to Him.

### 2. Who can Pray?

Of course we now refer to the prayer that is an-

swered. The sinner can pray if he is penitent and prays for mercy, Luke 18:13,14. This is the only prayer of a sinner that the Lord has promised to answer. The promises of the Bible cannot be applied indiscriminately to all men. Prayer can be offered by those who believe in the deity of Jesus Christ, believe in the name of the Son of God, 1 John 5:13-15. God is jealous for His Son and to neglect Him in any of His essential qualities is to forfeit our right in praying. Unitarians may say prayers but they do not reach the throne.

Those who pray the prayer that brings the answer must be righteous, Prov. 15:29; Psa. 34:15,17; Jas. 5:16; fear God, Psa. 145:19; keep His commandments and please Him, 1 John 3:22; abide in Christ and have His word abiding in them, John 15:7. If we listen to God out of His Word He will listen to our prayer. To disrespect the Bible is to forfeit our privilege in prayer.

Some further characteristics of those who may pray the prayer that is answered is, delight in the Lord, not simply His blessing but Himself, Psa. 37:4; their way being committed unto the Lord, Psa. 37:5; humility, 2 Chron. 7:14; Psa. 10:17; having a real need, Ex. 22:23; Psa. 69:33; 102:17; Isa. 41:17; Jas. 1:5; 5:13.

### 3. How to pray.

Prayer must be made in the name of Jesus, John 14:13,14; 15:16. Our own name is useless, as we

have no credit in the Bank of Heaven. Jesus has unlimited credit there and has given us the privilege of signing His name to our checks under certain conditions.

Prayer must be in the Holy Spirit, Eph. 6:18; Jude 20. Praying in the will of the flesh will not bring an answer. The flesh may prompt to many things not the best for us and it cannot be followed in prayer. Only prayer according to the will of God is answered, 1 John 5:14. One of the first things to do when we come to pray is to find out the will of the Lord concerning the matter we are praying about. Much time and energy is lost by not observing this method.

Prayer must be made with sincere desire, Mark 11:24. How many are the thoughtless prayers that are offered, just saying the things that come to mind with but little earnest desire for the things asked.

Prayer must be earnest, Acts 12:5; (Marg.) Jas. 5:16; with the whole heart, Deut. 4:29; Psa. 119:58; Jer. 29:12,13; with perseverance or continuing steadfast, Rom. 12:12; Col. 4:2; (spiritual laziness often hinders prayer), in faith, really expecting the answer, Matt. 21:22; Heb. 10:22; Jas. 1:5-6; with thanksgiving, Phil. 4:6.

Prayer should frequently be accompanied with fasting, Deut. 9:3; Matt. 17:21; Acts 13:2,3; 14:23. Much is lost to the Church and the individual because this is not done.

**4. Hindrances to Prayer.**

Many prayers are not answered. There is always a reason for the failure. Among the hindrances to prayer we may mention, unbelief, Jas. 1:5-7; a selfish purpose, Jas. 4:3; an unforgiving spirit, Mark 11:25, 26; sin, or regarding iniquity in the heart, Psa. 66:18; Isa. 59:1,2; John 9:31; refusing to hear the law, Prov. 28:9; Zech. 7:11-13; lack of family regard, 1 Pet. 3:6,7.

**5. When to Pray.**

Each one should have regular definite times for prayer, Acts 3:1. These hours should, so far as possible, be regularly observed. The habit of regular times of prayer is of inestimable worth. It may be once a day or it may be more times, Psa. 55:17; Dan. 6:10. We should begin every day with prayer, pray early in the morning, Psa. 119:147; Mark 1:35; begin every meal with prayer, Mark 6:41; 8:6; Acts 27:35. Sometimes there should be long protracted seasons of prayer, Psa. 88:1; Luke 6:12. Prayer should be offered in times of trouble, Psa. 50:15; 86:7; weakness, 2 Chron. 14:8-11; fear, 2 Chron. 20:1-4; while God is near, Isa. 55:6; without ceasing, Luke 18:1; 1 Thes. 5:17. The Christian life must be lived in the atmosphere of prayer.

**6. Where to Pray.**

Prayer should be offered in private, alone with God, in the secret or solitary place, Matt. 6:6; 14:23; Mark

1:35. Here we will be relieved of all temptation to be heard of man, fear of criticism, or strained effort for correct expression. And here we can tell our special secrets. There is something sublime in getting alone with God, surrounded with His majestic work as Jesus did when He went out to the mountain. It is a good place to pray and praise. But there comes times when we must go to the closet and shut out all views of the world and be shut in to God alone.

Prayer should also be offered in public, before the people, John 17:1; Acts 27:35. Prayer is in order in every place, 1 Tim. 2:8.

### 7. What to Pray for.

Christ has given us a model prayer, Matt. 6:9-13. In this we are taught that the first great object of prayer is not the supply of personal needs, not even the salvation of the soul, but the honor of God. The second object of prayer is the kingdom of God. Notice the order of things mentioned in this model prayer.

Whenever it is needed prayer should be offered for forgiveness, Psa. 25:11; 51:1; Matt. 6:12; for cleansing, Psa. 19:12; 51:7,10; 1 Thes. 5:23; and for the gift of the Spirit, Luke 11:13. We should pray to be kept from wandering, Psa. 119:10; from presumptuous sins, Psa. 19:13; and from improper speech, Psa. 141:3. To be taught God's way, Ex. 33:13; Psa. 86:11; His law, Psa. 119:18,33; His will,

Psa. 143:10; and to rightly number our days, Psa. 90:12. To be led, Psa. 31:3; 139:24; strengthened, Eph. 3:14-16; to increase in love, 1 Thes. 3:12; and to be preserved, 1 Thes. 5:23. For wisdom, James 1:5; boldness, Acts 4:29; grace to help in time of need, Heb. 4:16.

Prayer should also be offered for temporal blessings. We are taught to pray for the daily necessities of life, Matt. 6:11; for physical needs, Judges 16:28; James 5:14-16; and for everything we need, Phil. 4:6.

Intercessory prayer should be offered for others. Besides praying for ourselves we should pray for all the saints, Eph. 6:18; for the preachers in their work, 2 Cor. 1:11; Eph. 6:19; Col. 4:3; 2 Thes. 3:1,2; and for more laborers, Matt 9:38; for all in authority, 1 Tim. 2:2; for those in whose interests we are working that they may be prospered, Gen. 24:12-14; for those who may be working for us, Luke 7:2,3; for our children after the flesh, Gen. 17:18; 1 Chron. 28:19; for our spiritual children, 2 Tim. 1:2,3; for the sick, Jas. 5:14; for Israel, Psa. 122:6; Isa. 62:6,7; Rom. 10:1; for the city where we live, Jer. 29:7; for our friends, Job 42:8; for our enemies, Matt. 5:44; Luke 6:28; and for all men, 1 Tim. 2:1.

### 7. Posture in Prayer.

There is no certain posture for prayer. One may pray standing, 1 Kings 8:22; Mark 11:25; kneeling,

2 Chron. 6:13; Psa. 95:6; Luke 22:41; Acts 20:36; on the face, Numb. 16:22; Josh. 5:14; 1 Chron. 21:16; Matt. 26:39; lifting up the hands, Psa. 28:2; Isa. 1:15; Lam. 2:19; 1 Tim. 2:8.

## XV.

## THE DOCTRINE OF TESTIMONY.

The duty of public testimony is very clearly taught in the Bible. Every Christian should be a witness for Christ, giving praise and thanks unto Him. Men are to be His witnesses, Isa. 43:10; Luke 24:48; Acts 1:8; 5:32; 13:31; to give Him praise, Psa. 65:1; 67:3; 113:1; 117:1; 135:1; Luke 2:20; and to give Him thanks, Psa. 79:13; 100:4; Eph. 5:4; 1 Thes. 5:18. Testimony as we are here considerng it is witnessing, the giving of praise, or the giving of thanks, or all three at the same time. The Bible is full of examples of and exhortations to give testimony. This is sufficient to indicate the great importance of the subject.

### 1. The Object of Testimony.

We are to be witnesses for Christ, Acts 1:8; 3:15; 5:32; give praise to God and the praise of God, Psa. 22:25; 63:3; and to give thanks unto God, 1 Chron. 16:8; Psa. 75:1; 1 Cor. 15:57; Col. 1:12. The object of our testimony is God.

**2. How to Testify.**

Testimony should be given in the name of Jesus, Eph. 5:20; with the voice, Psa. 26:7; 35:28; 71:15; 109:30; 119:27; Rom. 10:9,10; with song, Psa. 7:17; 9:11; 47:6; sometimes with a loud voice, Psa. 98:4; Luke 17:15,16; 19:37; with uplifted hands, Psa. 134:2; with clapping of hands, Psa. 47:1; with ejaculations of praise, such as "Amen" and "Praise the Lord," Isa 12:4; Jer. 33:11; and with shouting, Psa. 32:11; Isa. 12:6; Jer. 31:7. There is undoubtedly too much formality in the service of the Lord and not enough heart felt expression. People will say that shouting is all right, but for some reason they do not want any of it done around where they are. There needs to be a breaking up of this stiffness. On the other side, also, there is a caution needed. Shouting is not having a spell. Testimony is to be given with the understanding, Psa. 47:7. Testimony is to be given so as to be heard, Psa. 66:8; and is to come from the heart, Psa. 86:12; 138:1. The Lord may be praised with musical instruments, Psa. 33:2,3; 43:4; 7:22.

**3. Where to Testify.**

Testimony should be among the people, 1 Chron. 16:8; Psa. 9:11; 35:18; 57:9; Luke 12:8; 1 Tim. 6:12; in the Church, Luke 24:53; Heb. 2:12; when the congregation has assembled, Psa. 22:22; 111:1. In spite of its unpopularity testimony by the people in the public assembly of the Church is commended in

the Bible. Much of spiritual strength is lost to the Church by the failure to make a proper and larger use of testimony by the people. One of the characteristics of any genuine revival is the giving of praise by the people. Men are won to Christ by testimony as well as by preaching. Preaching by the special minister is all right in its place but can never take the place of definite testimony by the Church. As a Church becomes spiritual there will be much testimony. As it becomes dead and formal testimony will disappear. The character and amount of testimony is a good criterion of the spirituality of the Church.

Testimony should be given to friends at home, Mark 5:19; and before the heathen, and those who are unsaved, Psa. 18:49.

**4. When to Testify.**

We should testify daily, Psa. 61:8; every morning and evening, 1 Chron. 23:30; Psa. 92:1,2; in the night time, Psa. 63:5,6; 119:62; Acts 16:25; many times a day, Psa. 119:164; continually, Psa. 34:1; 35:28; 71:6; forever, Psa. 79:13; 86:12; 104:33; always, Eph. 5:20; in every thing, Col. 3:17; 1 Thes. 5:18. As with prayer, so also with testimony. Every Christian should live in a constant atmosphere of testimony. It seems strange how people can keep from testifying when they remember all the goodness of God. It must be they do not have Christianity enough to speak of. It does seem that we are not sufficiently magnifying the Lord by our testimony.

**5. What to Testify to.**

To go into details here would call for much more space than we can allow. Only a few things can be suggested. A witness must tell what he knows and not simply his opinion. It is all right to give one's opinion upon any certain subject, but this is not witnessing. In testimony we should tell what we know of God and His work in and through us, 1 John 1:1-3. There is some danger in giving one's experience that others may try to imitate or secure an experience in all of its details just like our's as we have told it. But this should not keep us from telling it. All through the Bible men are giving their experience and make definite profession of faith, salvation, and special blessing. See Psa. 28:6-8; 40:1-3; 66:16-20; Jer. 51:10; 2 Cor. 5:1; Gal. 2:20; etc.

Besides telling others of the Lord's dealing with us our testimony must contain thanksgiving and praise to God for all He is to us, and has done in us, for us, and through us. This is not simply a general thanksgiving for all He has done but a definite mentioning of certain things. We should thank and praise Him for Himself, Psa. 103:1; for His goodness, Psa. 107:8; majesty, Psa. 145:5; holiness, Psa. 30:4; and for everything, 2 Cor. 9:11; Eph. 5:20; 1 Thes. 5:18.

## XVI.

## THE DOCTRINE OF WORSHIP.

### 1. Worship Defined.

The word worship is very commonly used and almost as commonly misused. Much that is called worship is not worship at all. Worship is not attending the services of the Church, though one may worship while thus attending the Church services. Worship is not listening to a sermon or Gospel song, though one may worship while thus listening. Worship is not singing, testifying or praying, though one may worship while doing these things. Some one has said, "in prayer we are occupied with our needs, in thanksgiving we are occupied with our blessings, in worship we are occupied with Himself."

The word most commonly translated worship in the Old Testament means literally "to bow self down." In the New Testament the words used indicate reverence, esteem, veneration, to manifest great affection and adoration. The Bible thought of worship, then, is to bow one's self down in deep adoration and contemplation of God. See Gen. 24:26,52; Ex.

4:31; 34:8; Matt. 2:11. We do not say that physical prostration is necessary to worship, though very frequently they did bow down upon the earth. Sometimes, however, it was just the head that was bowed, and at other times no part of the body was bowed, Ex. 33:10. The real thought is a bowed spirit, but a bowed spirit will often manifest itself in a bowed body.

**2. Who may be Worshiped.**

Men worship various things. The Bible frequently uses the term worship in connection with idols and false systems of religion. But this is clearly represented as incorrect and improper worship. Worship is due to God only, Ex. 34:14; 1 Sam'l. 7:3; Matt. 4:10; this takes in God the Father, John 4:23; and Christ the Son, Matt. 8:2; 9:18; 28:9,17; Heb. 1:6. We are not told to worship the Holy Spirit but to worship in and by the Spirit, John 4:24; Phil. 3:3. Neither good men nor angels will accept worship, Acts 10:25,26; Rev. 22:8,9. We may admire men but should not worship them.

**3. How to Worship.**

True worship must be on the ground of the shed blood, Heb. 10:19; and in the Spirit, John 4:24; Phil. 3:3. There is much of professed worship that is not worship acceptable to God. The flesh seeks to intrude itself into the most sacred service but worship in the flesh or the will of man is not true worship. Let no

one deceive himself by thinking that when he attends the services of the Church and listens attentively and takes a formal part in all the service of song, prayer and testimony that he is worshiping. Worship must be by faith, John 9:38; in truth, John 4:24; and in the beauty of holiness, 1 Chron. 16:29; Psa. 29:2; 96:9.

**4. Where to Worship.**

We find in the Bible a variety of places were used for worship. The teaching of Jesus is that the place is not a matter of importance but that one can worship in any place, John 4:20-24. Formal service is dependent upon place but not so with spiritual worship. Notice in this last reference, (1) Ignorant worship, (2) Intellectual worship, (3) Spiritual worship. The first is superstitious, the second is formal, and the third is the true worship. The superstitious and formal call for a certain place or places but the spiritual do not, Zeph. 2:11.

## XVII.

## THE DOCTRINE OF THE SABBATH.

### 1. Origin and History.

1. *The Original Rest-day.*

The origin of the Sabbath or the Sabbath thought is to be found in Gen. 2:1-3. This is a plain historic statement, the record of a fact, and not a poetic song. If this record is not trustworthy there is none that is trustworthy.

But notice that this is God's Rest-day, and that it was God that rested. Nothing is said about man or his keeping the Sabbath in connection with this account. Notice also that it is not here called Sabbath, but simply "seventh day," a day of rest from creative work. It is very evident, however, that the day was observed by man before its establishment in the Mosaic law. Before the law there were godly men who served the Lord, not by the law of course, but by a post-Sinai grace. And in this time, no doubt taking the suggestion from God's rest on and sanctifying the seventh day, they observed that day each week as a

day of rest, not as a legal Sabbath, but as following the example of their Creator.

The proof that the seventh day was thus observed, and that Sabbath observance dates back to creation, and is coeval with the existence of man, is to be found both in the Bible and from outside sources. As outside evidences we mention, (1) the fact that, as far back as any records of the human race can be found, time was divided into periods or weeks of seven days each among all nations. This is not simply a Jewish custom. This argues a common origin and that it was carried from creation and over the flood by Noah. And (2) the fact that there are traces of the observance of this day found in the history of certain of the pagan nations of antiquity. Not that they all observed it or that any of them observed it properly, but their observing it at all argues the ancient origin of the custom and that it was not simply Jewish. As Biblical proof that the seventh day was observed as a day of rest we may mention three. (1) In Ex. 16:23-29 we have a reference to the custom, as though it was common and well known before the giving of the law. (2) When the law for this day is given the terms used seem to imply, not a new institution, but simply a command to "remember" and properly observe that which had already been established and was well known to the people, Ex. 20:8-11. (3) The reason of setting this day apart in the Jewish economy points right back to the creation and God's resting on the seventh day. Because God had already set it

apart, it is now made a part of their system, Ex. 20:11.

2. *The Jewish Sabbath.*

It must be clear to all that the observance of the seventh day as a special Rest-day is not merely a Jewish custom and that it antedates the law, even reaching back to creation, and that it finds its origin with God. There is no question but that it did become a Jewish institution and that it has been brought down to us through the Jews. As it became a part of the Jewish system it seems to have taken a new form and new meaning. It became the Sabbath as a Jewish institution. It is first called Sabbath in Ex. 16:23. *"Shabbath"* or Sabbath means "cessation." As the Jewish Sabbath it becomes a legal Sabbath, a part of the law, fitted to Jewish society and government. In this sense at least it differs from the original day of rest, which was not a legal Sabbath.

3. *The end of the Sabbath.*

It is evident to any Bible student that the Jewish age has passed away and that we are not now under Jewish legal service, ceremonies and forms. With the passing away of the Jewish age, the Jewish Sabbath passes away. And as the Jewish legal Rest-day is the only Sabbath, so-called, it is the end of the Sabbath, Col. 2:16,17. No other regular day of the week but the seventh day is ever called Sabbath in the Bible, and that day is only called Sabbath as the Jewish Sabbath. A careful study of the Scripture text will prove this statement to be correct.

4. *The Christian's Rest-Day.*

Sometimes we hear the term, the Christian Sabbath, used. But this term is not Biblical. Nowhere is the first day of the week called a Sabbath, unless it be Heb. 4:9, where the word rest is *"sabbatismos."* If we are still to observe the Sabbath it must be the seventh day. Because a term is not found in the Bible is no good reason for not using it if it stands for a Biblical idea. The people may generally mean all right when they use the term Christian Sabbath, but the term itself is incorrect. Christian is of grace, and Sabbath is of law. But because the Sabbath is ended does not mean that the Rest-day has ended. Remember that the Rest-day antedates the Sabbath and is coeval with the existence of man. The Rest-day is carried into the new dispensation but with the Sabbath legal phase or the Jewish phase left off. The Christian has a Rest-day, Heb. 4:9; possibly called "Lord's Day," Rev. 1:10; but has no Sabbath, properly so called.

5. *Its Change to the First Day.*

An institution may remain intact even though the day be varied. There is no certainty that our seventh day is the original seventh day of Creation. Besides the two special miracles, the sun standing still, Josh. 10:12,13; and the changing of the dial, 2 Kings 20:9-11, there have been various occurrences, and the different methods and changes of method in counting time, which make it very probable that if we were to begin with the next day after God's Rest-day and

divide the days up into sevens we would find our seventh day was not the seventh day in such a count. Again it is impossible for all the world to keep exactly the same day or the same time, for while it is day in one place it is night in another. The thought of a Rest-day does not seem to be so much a certain day—the seventh day for all the world and for all ages. It is one day in seven, the next day after six days of work. We now observe the seventh day in a sense, that is, we observe the next day after six days of work, and the next after six is seven, though that day is the first day of the week. It is not so much what day of the week as it is six days of work and then a seventh of rest. He who is Lord of the Sabbath has a right, then, in the New Dispensation of grace to change the day which is to be kept as a day of rest. Jesus is Lord of the Sabbath, Matt. 12:8. Up to the time of the crucifixion Christ and His Apostles kept the legal Jewish Sabbath, the seventh day, Mark 6:2; Luke 4:16. But after the resurrection the seventh day begins to drop out and the first day to come into notice among the Christians. The early Christians, in working among the Jews, took advantage of their coming together on the seventh day to preach to them, Acts 13:14,44; 17:1,2; 18:4; but they also kept the first day of the week, John 20;19,26; Acts 20:7. The ground for this change is the resurrection of Christ on the first day of the week. As God had previously completed creation, now Christ has completed redemption, and this day becomes the Rest-day. The

first day of every week observed as a Rest-day is a testimony to the world that Christ lived, died, and rose again. Though there is no formal decree of this change, yet Jesus sanctioned the change by His appearance to the disciples when they were assembled observing the first day of the week, Luke 24:13,33,36; John 20:19,26. Also, the Holy Spirit came, began the New Dispensation, and organized the Church on the first day of the week, Acts 2:1-4. Pentecost was fifty days after the resurrection which would bring it on the first day of the week. Thus the first real meeting of the Church was upon the first day of the week.

The change from the seventh to the first day of the week was universally recognized by the Church, the Christians, long before the days of Constantine. The Roman Emperor only made the day a national holiday, a national Roman Sabbath. It is foolishness to speak of his having made the change.

**2. Its Present Meaning.**

The first day of the week is no more holy than any other day. Every day should be holy to the Christian. Every day must be lived unto the Lord and under His special direction. Sin is no more right one day than another. When God, in the beginning, sanctified the Rest-day He did not mean to attach any special superstitious sanctity to that day, or a peculiar holiness that made it better than any other day. He simply set it apart for a special purpose. But it is no

more sacred for rest than the other six days are sacred for work. But while we have no Sabbath to-day in the legal Jewish sense, and while one day is no more holy than another, yet we do have a special Rest-day of grace as in the beginning before the law. The first day of the week now means a day especially set apart for an especial object.

### 3. How Observed.

As a day set apart for a special purpose, to keep it is to fulfill that purpose on that day. It is a day of rest. But rest is not necessarily inactivity. It is not a day of rest in the sense of the rest of sleep, the rest of pleasure riding and picknicking, or the rest of social visiting. It is the rest of ceasing from our own work, Isa. 58:13; Heb. 4:10. It is a ceasing from the worldly, secular pursuits of life. But this is only the negative side. The positive side is that it is a day set apart for the worship and service of God. It is a day, when our thoughts and conversation should be especially upon God, and we should be engaged exclusively in His special service. The first day of the week to the Church carries all the obligation of the Sabbath to the Jews, minus the legal ceremonial, that is, all its moral obligations are still binding to the Christian.

This Rest-day is a day for the public assembly of the Church, and Christians are under obligation to attend these gatherings, Acts 13:27; 15:21; Heb. 10:25. Jesus taught that works of piety, necessity

and mercy are perfectly compatible with the proper observance of this day, Matt. 12:5,11,12; Luke 6:1-5; 13:15; 14:5; John 7:22-24.

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*To be continued by the Reader in further Bible Study.*

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